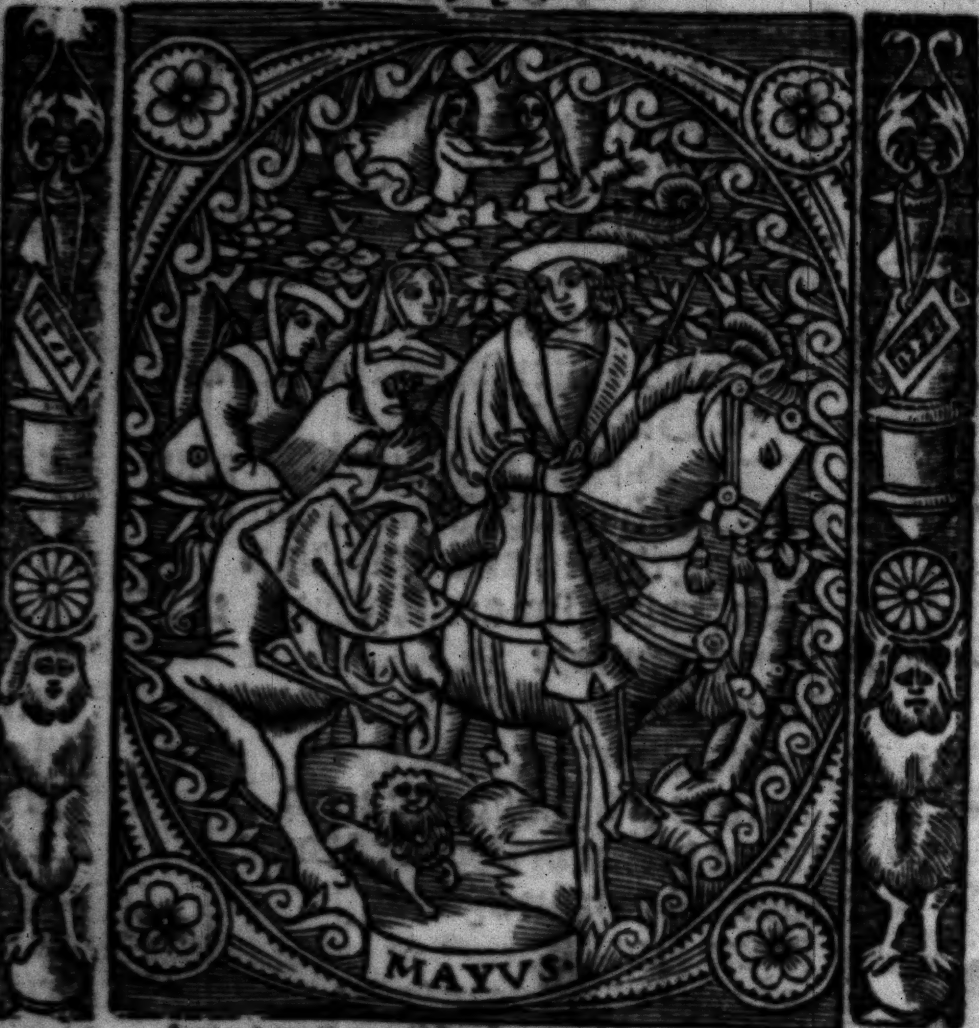
Leaues 1—5 lost

Leaf 6

Apryll.

	b	ſaynt Rycharde byſſhoppe		iij
xix	c	ſaynt Ambroſe byſſhoppe	xv	iiij
viij	d	ſaynt Martinian & martia.	i	v
xvi	e	ſaynt ſyxt9 byſſhop of Rome		vi
v	f	ſaynt Euphemye	ix	vij
	g	ſaynt Egeſippi & his felowes		viij
xiij	A	ſaynt perpetuus byſſhop	xvij	ix
ij	b	paſſyon of ſeuen virgyns	vi	x
	c	ſaynt Guthlake		xi
x	d	The Sonne in Tauro.	xiiij	xij
	o e	ſaynt Julyus byſſhop of Ro.	iij	xiij
xviij	f	ſaynt Tiburcij and valarian.		xiiij
vij	g	ſaynt Oſwalde archbyſſhop	xi	xv
	A	ſaynt Iſydore		xvi
xv	b	ſaynt anicete byſſhop of Ro.	xix	xvij
iiij	c	ſaynt Eleuther byſſhop.	viij	xviij
	d	ſ.alphegi byſſhop & martyr		xix
c xij	d e	ſaynt victor byſſhop of Rome		xx
i	f	ſaynt Symeon byſſhoppe		xxi
	g	ſaynt Sother		xxij
ix	A	Saynt George martyr		xxiij
	b	ſaynt wylfryde byſſhop & martyr		xxiiij
xvij	c	Marcke Euangelyſt		xxv
vi	d	ſaynt Clete byſſhop of Rome		xxvi
o	d e	ſaynt Anaſtaſe byſſhoppe		xxvij
xiiij	f	ſaynt vitall martyr		xxviij
iij	g	ſaynt peter of Myllon		xxix
	A	ſaynt Erkenwalde		xxx

Syn. 8. 53. 98.



¶ As in the mōth of Maye all thyng is ī myght
So at .xxx. yeres man is in chyef lykyng
Pleaſaunt and luſty/to euery mannes ſyght
In beaute and ſtrength/to women pleaſyng.

KL Maye. The nyght is .viii. houres/⁊ the day is .xvi. houres.

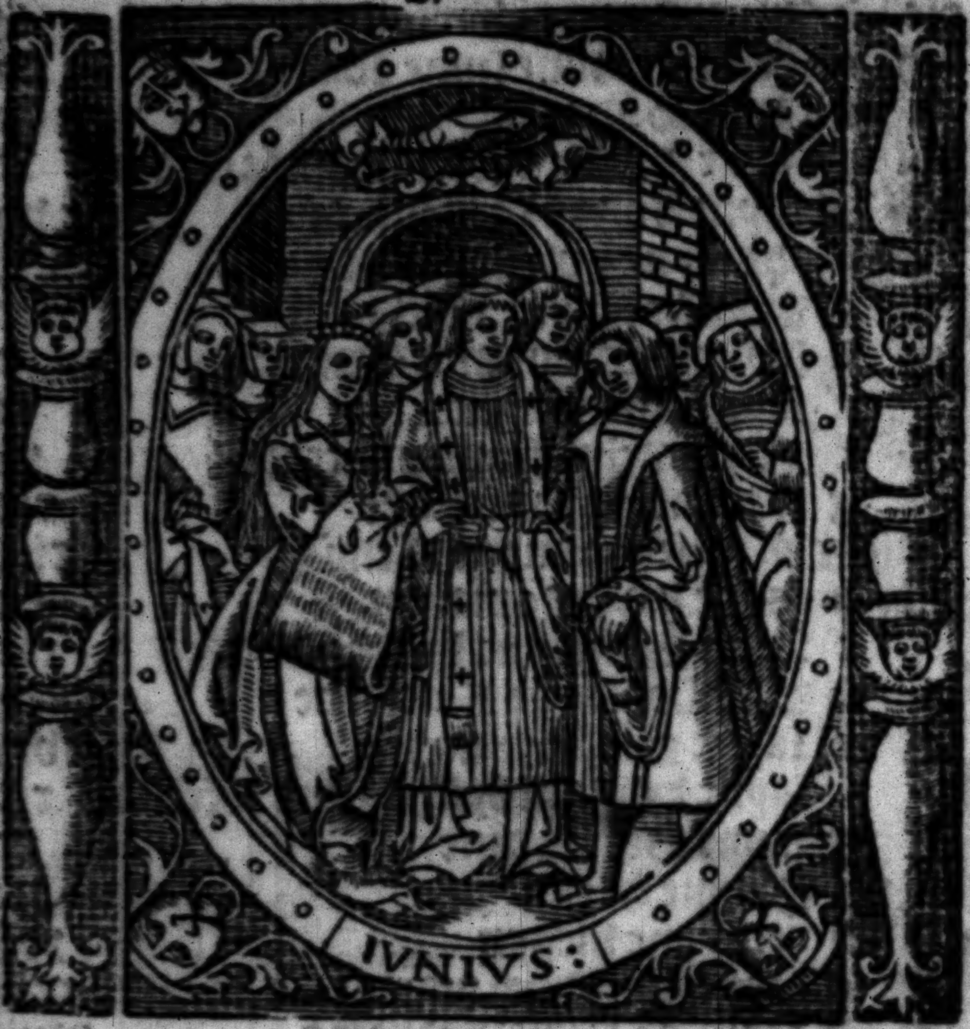
xi b Phylyp and Iacob apoſtles. f
c Athanaſe byſſhop ij

Maye.

xix	d	Inuencyon of the croſſe	iij
viij	e	Feſtum corone ſpine domini	iiij
	f	ſaynt Godarde	v
xvi	g	ſaynt Johan ante portam latinam	vi
v	A	ſaynt Johan of Beuarlay	vij
	b	apperynge of ſaynt Myghell.	viij
xiij	c	Tranſ.of ſaynt Nycholas	ix
ij	d	ſaynt Gordine and Epimach	x
	e	ſaynt Anthony martyr	xi
x	f	Nerei/achilei/and pancracij	xij
	g	Seruatius confeſſour	xiij
xviij	A	¶ The Sonne in Gemini.	xiiij
vij	b	ſaynt Iſydore martyr	xv
	c	ſaynt Brandyne byſſhop	xvi
xv	d	Tranſ.of ſaynt Bernarde	xvij
iiij	e	ſaynt Dioſcor martyr	xviij
	f	ſaynt Dūſtani byſſhop and cōfeſſour	xix
xij	g	ſaynt Bernardine.	xx
i	A	Helyne quene	xxi
	b	Julyane virgyn	xxij
ix	c	ſaynt Deſyderij martyr	xxiij
	d	tranſ.of ſaynt Franceys	xxiiij
xvij	e	ſaynt Aldelme byſſhoppe	xxv
vi	f	ſaynt auſtayne	xxvi
	g	ſaynt Bede preeſt	xxvij
xiiij	A	ſaynt Germayne byſſhoppe	xxviij
iij	b	ſaynt corone martyr	xxix
	c	ſaynt Felyx byſſhop of Rome	xxx
xi	d	Petronille virgyn.	xxxi

Leaf 8 lost

Iune.



¶ In Iune all thyng falleth to rypeneſſe.
And ſo dooth man at .xxxvi. yere olde.
And ſtudyeth for to acquyre rycheſſe.
And taketh a wyfe to kepe his houſholde.

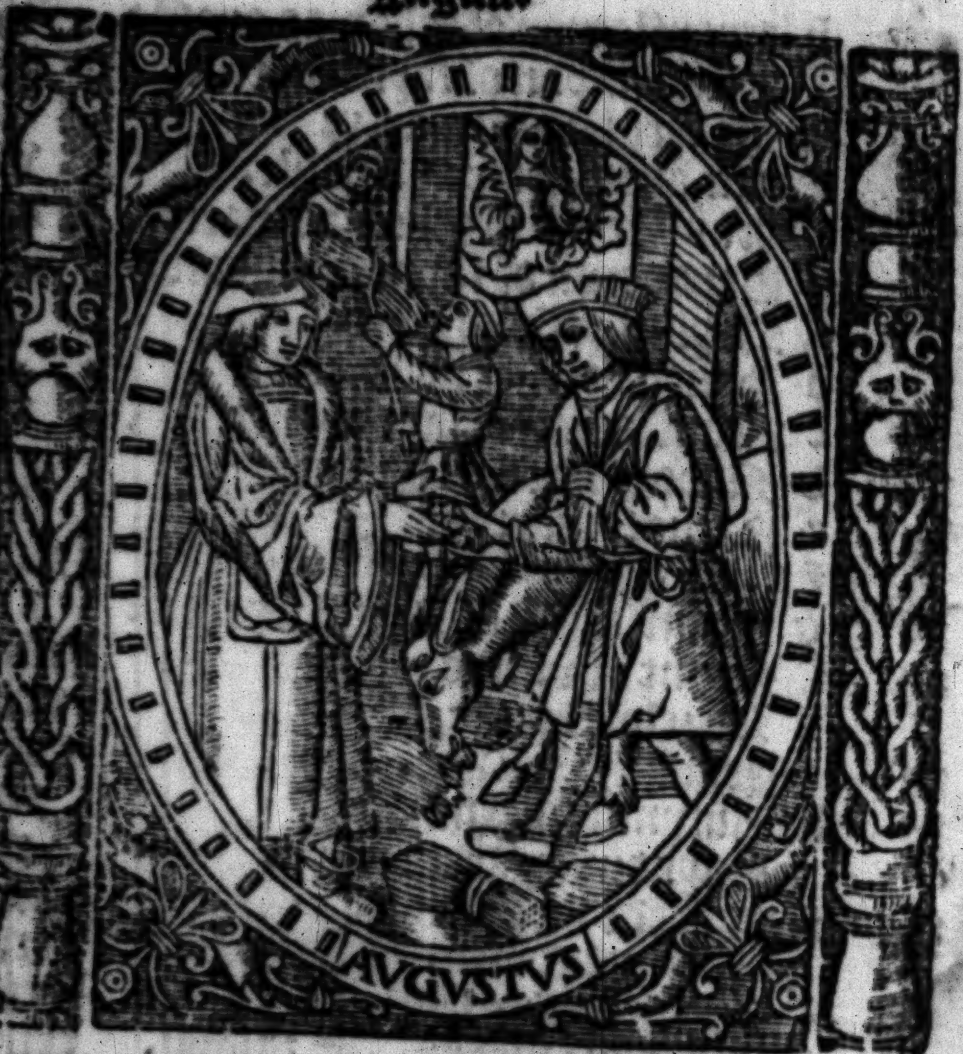
KL Iune. The nyght is .vi. houres. And the day is .xviii. houres.

	e	Necomede martyr	i
xix	f	Marcellyne and Peter	ii

July

	b	Tranſlacyon of Thomas apoſtle.	iij
xvj	c	Tranſlacyon of ſaynt martin.	iiij
v	d	zoe virgyn and martyr	v
	e	octa. apoſt. peter and paule.	vj
xiij	f	Tranſlacyon of Thomas martyr	vij
ij	g	Depoſicyon of ſaynt grymbalde	viij
	A	Cirylly byſſhoppe	ix
x	b	Seuen brether martyrs	x
	c	Tranſlacyon of ſaynt benet	xj
xviij	d	Nabor and felyx	xij
vij	e	Pryuate martyr	xiij
	f	The ſonne in Leo.	xiiij
xv	g	Tranſlacyon of ſaynt ſwythune	xv
iiij	A	Saynt oſmunde	xvj
	b	Kenelme kynge	xvij
xij	c	Arnulphe byſſhop.	xviij
j	d	Rufyne and Juſtyne	xix
	e	Saynt margaret virgyn.	xx
ix	f	Praxede virgyn.	xxj
	g	Mary magdalen.	xxij
xvij	A	Appolynarius byſſhoppe.	xxiij
vj	b	Chryſtyne virgyn. Vigyll.	xxiiij
	c	James apoſtle. ſ. Chryſtofer.	xxv
xiiij	d	Anne mother of our Lady	xxvj
iij	e	The ſeuen ſlepers	xxvij
	f	Sampſon byſſhoppe	xxviij
xj	g	Felyx and his felowes	xxix
xix	A	Abdon and ſennes	xxx
	b	Germayne byſſhoppe.	xxxj

Auguſt.



¶The goodes of the erthe is gadred euer more.
In auguſt/ſo at.xlviij.yere.
Man ought to gather ſome goodes in ſtore.
To ſuſteyne aege that than draweth nere.

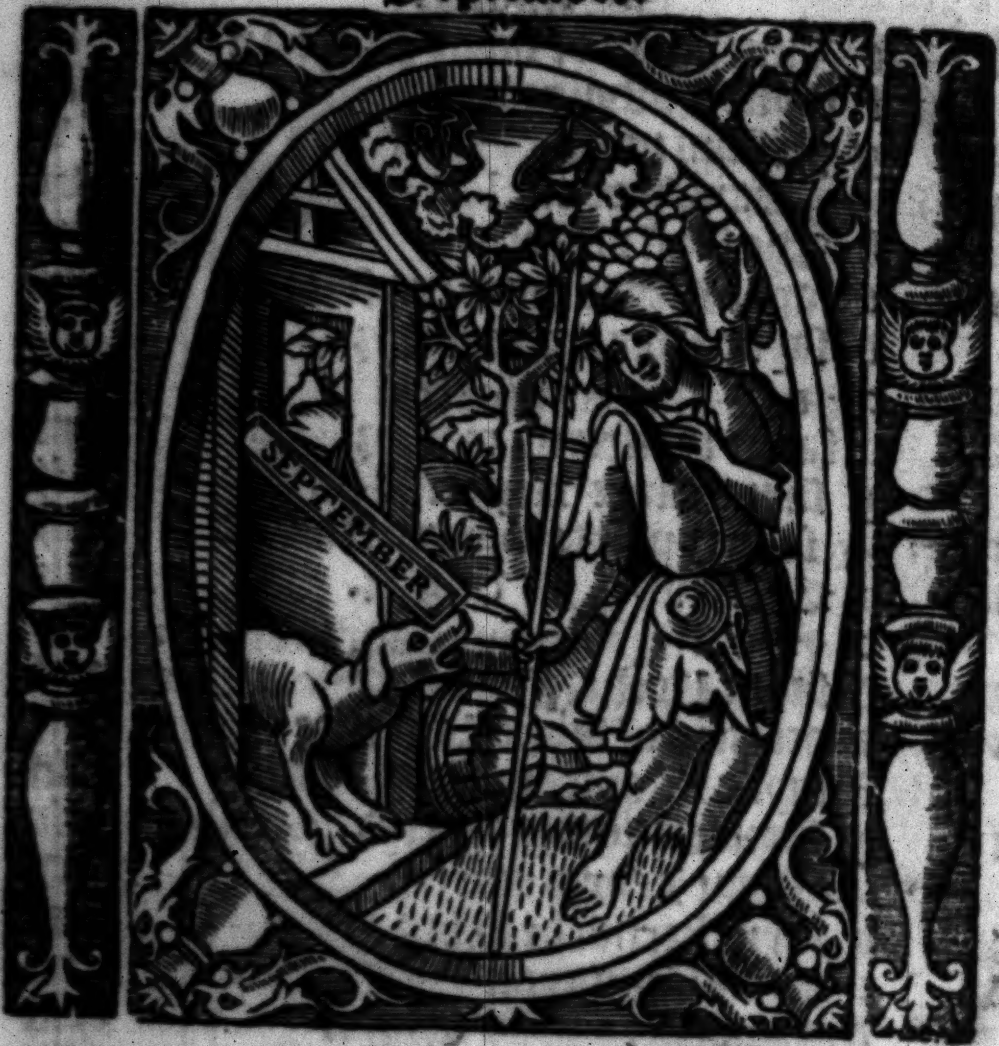
KL Auguſt. The nyght is.x.houres/and the daye is.xiiij.houres.

viij c Lammas daye i
xvi d ſaynt Stephan byſſhop of Rome ij

Auguſt.

v	e	Inuencyon of ſaynt Stephan	iij
	f	ſaynt Iuſtyne preeſt	iiij
xiij	g	Feſtum niuis	v
ij	A	Transfy. of our lorde	vj
	b	The feaſt of Ieſu	vij
x	c	ſaynt Ciryake and his felowes	viij
	d	ſaynt Romayne martyr	ix
xviij	e	ſaynt Laurence martyr	x
vij	f	ſaynt tyburcyus martyr	xi
	g	ſaynt Clare virgyn	xij
xv	A	ſaynt ypolyte and his felowes	xiij
iiij	b	Euſebius Vigyll.	xiiij
	c	The aſſumpcyon of our lady.	xv
xij	d	ſaynt Rocke. ¶ The Sone in virgo.	xvj
i	e	octaues of ſaynt Laurence	xvij
	f	ſaynt Agapite martyr	xviij
ix	g	ſaynt Magnus martyr	xix
	A	ſaynt Lewys martyr	xx
xvij	b	ſaynt bernarde abbot	xxi
vi	c	octa. aſſumpcyon	xxij
	d	Timothei Vigyll	xxiij
xiiij	e	Bartelmewe apoſtle.	xxiiij
iij	f	ſaynt Lewys kynge	xxv
	g	ſaynt Seueryne	xxvj
xi	A	ſaynt Rufe martyr	xxvij
xix	b	ſayut Auſtayne	xxviij
	c	Decollacyon of ſaynt Iohan	xxix
viij	d	ſaynt felyx and adaucte	xxx
	e	ſaynt Cuthburge virgyn	xxxi

September.



¶ Lete no man thynke for to gather plenty.
yf at .liiij. yere he haue none
Nomore than yf his barne were empty
In ſeptembre/whan all the corne is gone.

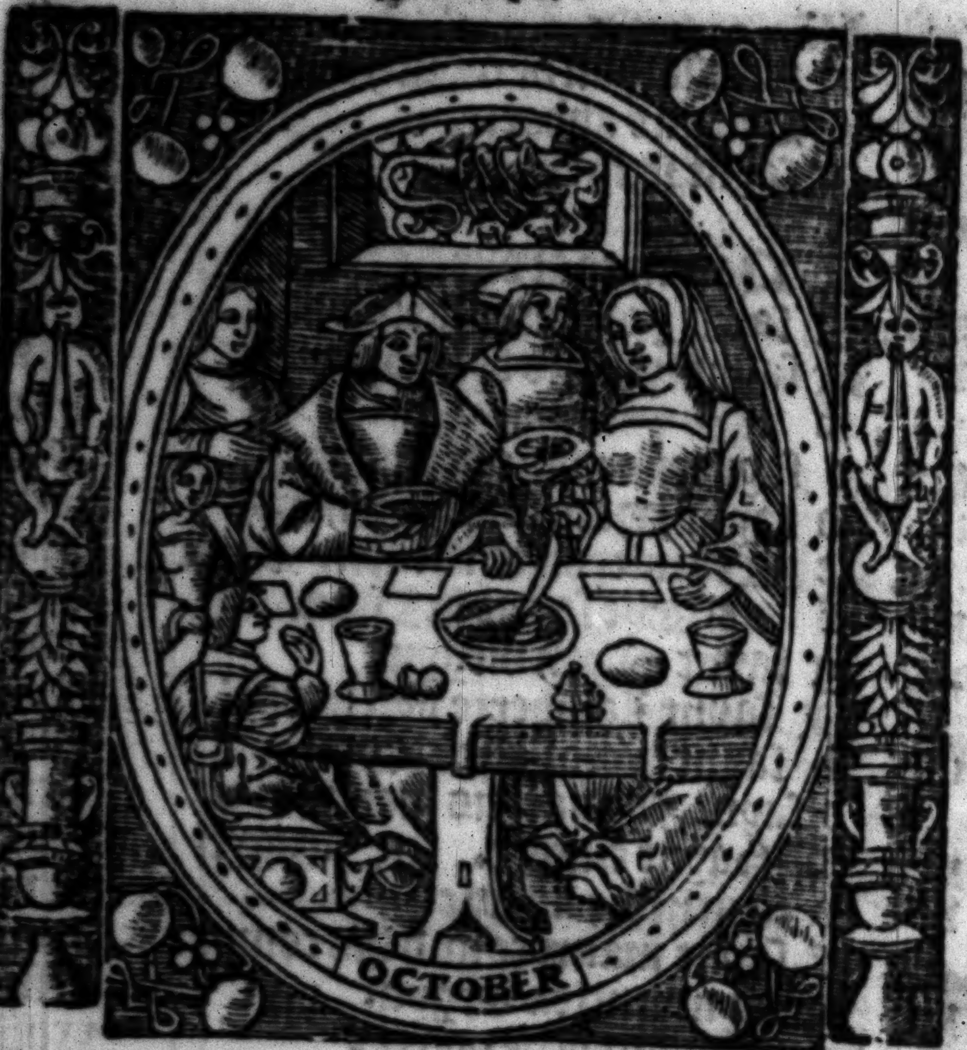
IN Septēbre. The nyght is .xij. houres. and the daye is .xij. houres.

xvj	f	Saynt gyles abbot	i
v	g	Saynt anthony martyr.	ij

Septembre.

	A		
xiij	b	tranſlacyon of ſ. Cuthberte	ij
ij	c	Bertyne abbotte.	iiij
	d	ſaynt Eugenius.	v
x	e		vj
			vij
	f	Natyuyte of our Lady.	viij
xviij	g	ſaynt gorgone martyr.	ix
vij	A	ſaynt ſyluyus byſſhoppe	x
	b		xi
xv	c	ſaynt marciane byſſhoppe	xij
iiij	d	ſaynt Maurilius byſſhoppe	xiij
	e	Exaltacyon of the holy Croſſe.	xiiij
xij	f	The ſonne in Libra.	xv
i	g	ſaynt Edyth virgyn.	xvi
	A	ſaynt Lamberte byſſhoppe	xvij
ix	b	ſaynt victor and corona	xviij
	c	ſaynt Januaryus martyr.	xix
xvij	d	Saynt euſtace. Uigyll	xx
vj	e	Mathewe apoſtle	xxi
	f	ſaynt mauryce and his company.	xxij
xiiij	g	ſaynt Teclea virgyn.	xxiij
iij	A	ſaynt andoche martyr	xxiiij
	b		xxv
xi	c	ſaynt Cypryane and Juſtyne	xxvi
xix	d	Saynt Coſme and Damyane.	xxvij
	e		xxviij
viij	f	Mychael archangell	xxix
	g	ſaynt Hierome preſt.	xxx

Octobre.



¶ By Octobre betokeneth .lx. yere.
That aege haſtely doothe man aſſayle.
Yf he haue ought/ than it dooth appere.
To lyue quyetly after his trauayle.

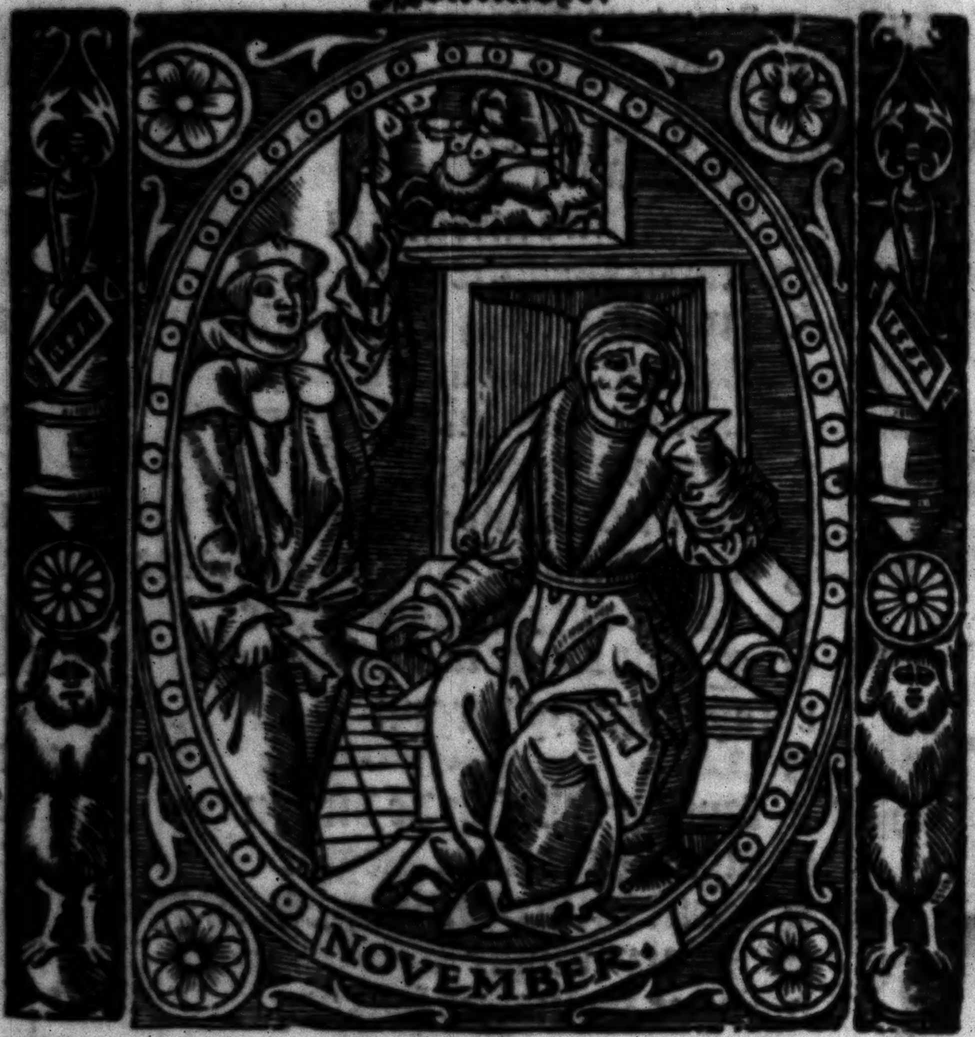
KL Octobre. The nyght is .xiiij. houres/ and the daye is .x. houres.

xvi A ſaynt Remyge byſſhoppe j
v b ſaynt Leodegary martyr ij

Octobre.

xlij	c	ſaynt candidi martyr.	iij
ij	d	ſaynt fraunceys confeſſour	iiij
	● e	ſaynt Appolynaris martyr ○	v
x	f	ſaynt fayth	vj
	g	Merci and merciliani	vij
xviij	A	ſaynt Pelagie	viij
vij	b	ſaynt Dionyſij ruſtici and eleutheri	ix
	c	ſaynt Gereon and victor	x
xv	d	ſaynt Nichaſius byſſhoppe	xj
iiij	● e	ſaynt wylfryde ●	xij
	f	Tranſ. of ſaynt Edwarde	xiij
xij	g	ſaynt Calyxte byſſhop of Rome	xiiij
i	A	ſaynt wlfrane byſſhoppe	xv
	b	The ſonne in ſcorpio.	xvj
ix	c	ſaynt Audry virgyn	xvij
	d	Luke Euangelyſt.	xviij
xvij	○ e	ſaynt Frydeſwyde virgyn ●	xix
vi	f	ſaynt Auſtrebert virgyn	xx
	g	ſaynt Vrſule/with. xi. M. virgyns	xxj
xiiij	A	Mary ſalome	xxij
iij	b	ſaynt Romayne byſſhop.	xxiij
	c	Saynt Magloire byſſhoppe.	xxiiij
xi	d	Criſpyne and cryſpyniany	xxv
xix	○ e	Saynt Euaryſte byſſhop of Rome	xxvj
	f	Vigyll.	xxvij
viij	g	Symon and Jude apoſtles.	xxviij
	A	Saynt Narciſcus byſſhoppe.	xxix
xvi	b	Saynt germayne capua.	xxx
v	c	Saynt Quyntyne Vigyll.	xxxj

Nouembre.



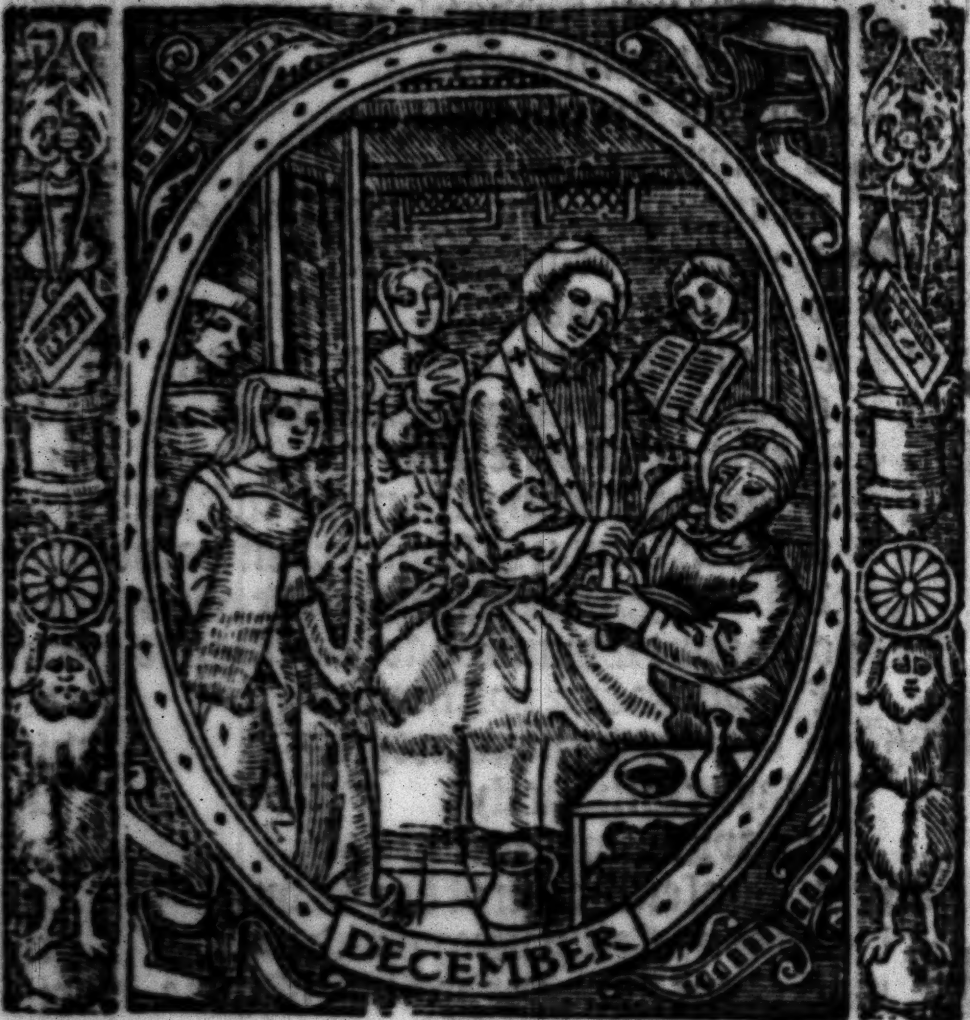
¶ Whan man is at .lxvj. yere olde
whyche lykened is to bareyne Nouembre
He wereth vnweldy/ſekely/and colde
Than is ſoule helt is tyme to remembre

KL Nouembre. The nyght is .xvj. houres/and the daye is .viij. houres.

	b	The feaſt of all ſayntes	i
xiij	c	The feaſt af all ſoules. o	ij

Nouembre.

ij	f	ſaynt wenefrede virgyn.	iij
	g	ſaynt amantyus	iiij
x	A	ſaynt Lete preſte	v
	b	ſaynt Leonarde	vj
xviij	c	ſaynt wylfryde archbyſſhoppe	vij
vij	d	Quatuor coronatorum.	viij
○	e	ſaynt theodore. ○	ix
xv	f	ſaynt Martyn byſſhop of Rome	x
iiij	g.	Saynt Martyn byſſhop.	xj
	A	ſaynt Paterne martyr.	xij
xij	b	ſaynt Bryce byſſhop and cõfeſſour.	xiij
i	c	Tranſlacyon of ſaynt erkenwalde	xiiij
	d	The ſonne in Sagittarius	xv
ix ○	e	Saynt Edmunde archbyſſhoppe ○	xvj
	f	ſaynt Hewe byſſhoppe.	xvij
xvij	g	octa. of ſaynt Martyn.	xviij
vj	A	ſaynt Elizabeth	xix
	b	ſaynt Edmunde kynge	xx
xiiij	c	Preſentacyon of our Lady.	xxj
iij	d	ſaynt Cecily virgyn and martyr	xxij
○	e	ſaynt Clement byſſhop of rome ○	xxiij
xj	f	ſaynt Gryſogony martyr	xxiiij
xix	g	ſaynt Katheryne virgyn.	xxv
	A	ſaynt Lini byſſhoppe of Rome	xxvj
viij	b	ſaynt Agricole and vital.	xxvij
	c	ſaynt rufe martyr.	xxviij
xvj	d	ſaynt ſaturne Vigyll.	xxix
v ○	e	Andrewe apoſtle. ○	xxx



¶ The yere by Decembre taketh his ende
And ſo dooth man/at thre ſcore and twelue.
Nature with aege wyll hym on meſſage ſēde
The tyme is come/that he muſt go hym ſelue.

KL Decēbre. The nyght is .xviii. houres
and the daye is .vi. houres.

f ſaynt Loye byſſhoppe i
xiii g ſaynt lybane ii

Decembre.

ij	A	depoſicyon of ſaynt oſmunde	iij
x	b	ſaynt Barbara virgyn	iiij
	c	ſaynt Sabba abbot	v
xviij	d	Nycholas byſſhoppe.	vj
vij	e	octaues of ſaynt andrewe	vij
	f	Concepcyon of our lady.	viij
xv	g	ſaynt Cypryan abbot	ix
iiij	A	ſaynt Eulalie	x
	b	Damaſe byſſhoppe of Rome	xi
xij	c	The Sonne in Capricorne	xij
i	d	ſaynt lucy vyrgyn	xiij
	e	ochilie virgyn	xiiij
ix	f	ſaynt valery byſſhoppe	xv
	g	O ſapientia.	xvj
xvij	A	ſaynt lazarus byſſhoppe	xvij
vi	b	ſaynt Gratian byſſhoppe	xviij
	c	ſaynt venyce virgyn	xix
xiiij	d	ſaynt Julyan martyr	xx
iij	e	Saynt Thomas Apoſtle	xxi
	f	xxx. martyrs	xxij
xi	g	vyctory virgyn	xxiij
xix	A	Vigyll.	xxiiij
	b	Natyuyte of our lorde	xxv
viij	c	Stephan prothomartyr	xxvj
	d	Iohan euangelyſt	xxvij
xvi	e	Chyldermas daye	xxviij
v	f	Thomas martyr	xxix
	g	Tranſlacyon of ſaynt James	xxx
xiij	A	ſaynt Sylueſter byſſhop of Rome	xxxi

¶ Nota the golden nombre that is writen after the ſayntes on the ryght hande in the moneth of Marche and Apryll. And the ſonday nexte after the goldẽ nõbre for the yeare ſhall be Eeſter day.

¶ The dayes of the weke Moralyſed.

¶ Sonday.

I Am Sonday mooſte honorable
The heed of al the weke dayes
That day all thynges laborable
Ought for to reſte/& gyue prayſe
To our Creatour/that alwayes
wolde haue vs reſte after trauayle
Man/ſeruaunt/and thy beaſte he ſayes
And the other to thyne auayle.

¶ Monday.

¶ Monday men ought me for to call.
In whiche good workes ought to begynne
Hearynge maſſe/the fyrſte dede of all
Intendynge for to flee deedly ſynne
This worldly goodes truely to wynne
with labour/and true exercyſe
For who of good workes can not blynne
To his rewarde/ſhall wynne Paradyſe.

¶ Tueſday.

¶ I tueſday am alſo named of Mars
Called of goddes armypotent
I loue neuer for to be ſcars
Of workes/but alwayes dylygent
Stryuynge agaynſte lyfe indigent
Beynge in this worlde/or elles where

To ſerue our lorde/with good intent
As of duety/we are bounde here.

¶ Wednſday.

¶ wedneſday/ſothely is my name
A mydes the weke is my beynge
wherin all vertues dothe frame
By the meanes of good lyuynge
I do remembre the heuenly kynge
That was ſolde in my ſeaſon
I do worke with true meanynge
Hym for to ſerue/as it is reaſon

¶ Thurſday.

¶ I am the meryeſt of ſeuen
Called thurſday verely
In my tyme the kynge of heuen
Made his ſouper merely
In forme of breade/gaue his body
To his Apoſtles/as it is playne
And then waſhed theyr fete mekely
And went to Olyuet mountayne

¶ Fryday.

¶ Named I am deuoute fryday.
The whiche careth for no delyte
Bur to mourne/faſt/deale and pray
I do ſet all my hole appetyte
To thynke on the Iues dyſpyte
Howe they dyd Chryſte on the tre rent
And thynknge howe I may be quyte
At the dredefull Iudgement

¶ Saterday.

¶ Saterday I am comynge laſte
Truſtynge on the tyme well ſpent
Hauynge euer mynde ſtedfaſte
On that lorde that harowed hell
That he my ſynnes wyll expell
At the inſtaunce of his Mother
whoſe goodneſſe dothe farre excell
whome I ſerue aboue all other amen.

¶ The commaundementes of God gyuen by Moyſes/and expounded by Chryſt to our Mother tongue/very neceſſarye and expedyent for youthe and all other for to lerne and to knowe.

¶ The fyrſte Table.

I Am the Lorde thy god/whiche haue brought the out of the lande of Egypt and out of the houſe of bõdage. Thou ſhalte haue none other goddes ĩ my ſyght. Deuter.vi. Thou ſhalte make the no graue ymage:neyther any ſimilitude that is ĩ heuẽ aboue or in the earthe beneathe/or in the water that is beneath the earthe. Se that thou neyther bowe thy ſelfe to them:neyther ſerue them. For I the lorde thy god am a gelouſe god/& vyſite the ſynne of the fathers vpõ the chyldrẽ vnto the thyrde and fourth generacyõ of them that hate me/and yet ſhewe mercye to thouſandes amõge thẽ that loue me and kepe my commaundementes.

Mar.iii.Deute.vi.Math.iiii. Heare Iſraell/our lorde god is one lorde : and thou ſhalt loue thy lorde god with all thy herte / with all thy Soule/with all thy mynde/and with all thy ſtrength. Thou ſhalte worſhyp thy lorde god/& hym onely ſhalte thou ſerue.

¶ The.ii.commaundement.

Thou ſhalt not take the name of the lorde thy god in vayne. For the Lorde wyll not holde hym gyltleſſe/that taketh the name of the lorde his god in vayne. Mathewe.v.

Ye haue herde howe it was ſayde to thẽ of olde tyme. Thou ſhalt not forſweare thy ſelfe / but ſhalte performe thyn othes to the Lorde.

I ſay vnto you/ſweare not at all:neyther by heuẽ/for it is goddes ſeate/nor by the earth/for it is his fote ſtole/neyther by Ieruſalẽ/for it is the Citye of yͤ great kynge. Neyther ſhalt thou ſweare by thy heade : bycauſe thou canſt not make one whyte heare or a blacke. But let your communicacyon be:yea/yea & nay naye: for what ſoeuer is more then that/commeth of euyll.

¶ The.iii.commaundement.

Remembre the Sabbath daye that thou ſanctify it. Syxe dayes mayſte thou labour/and do all that thou haſt to do / but the ſeuenth daye is the Sabbath of the Lorde thy god. In it thou ſhalte do no maner worke/

neyther thou/nor thy ſone/nor thy doughter neyther thy manſeruaunt/nor thy mayde ſeruaunt/nor thy catell:nor yet the ſtraunger that is within thy gates. For in ſyxe dayes the Lorde made heuen and earth/and the ſee/and all that is in them/and reſted the ſeuenth day wherfore the Lorde bleſſed the ſeuenth daye/& halowed it Math.xij. Mark.iij. It is lefull to do a good dede on the Sabbath day. For the ſone of mã is lorde euen of the Sabbath day. The Lorde ſayth by his prophet. Eſay.xxvi.& lviij. That his ſabbath is halowed and kepte/when we reſt and ceaſe to do our owne wyll/to folowe oure owne wayes/& to ſpeake our owne wordes: when we in worde/thought/and dede fulfyll his well (I ſay) & not ours:and when we ſuffer hym to do his workes in vs/that at the laſt/we may come to that Sabbath and true reſte/euen eternall lyfe/whiche Chryſt the Lorde of the ſabbath hath opteyned for vs by his blode.

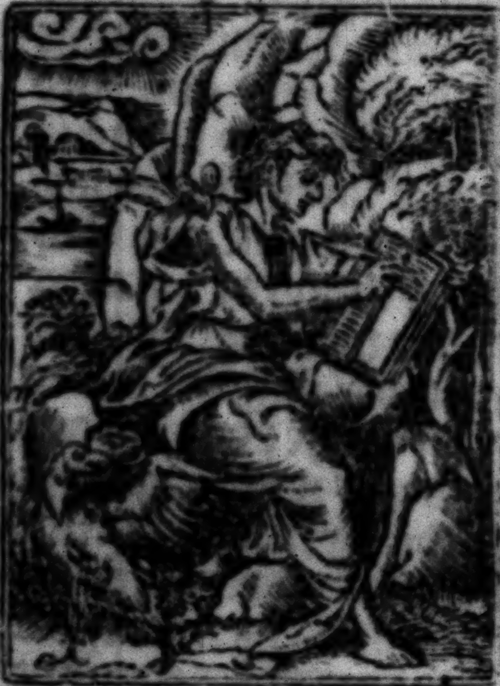
The ſeconde Table.

The.iiij.commaundement.

Honoure thy Father and thy Mother/that thy dayes may be longe in the lande whiche the lorde thy god gyueth the. Mat.xv. Honour thy father and thy mother. Ephe.vj. Luke.ij. Honour father and mother: this is the fyrſte commaundement that hath any promyſe that thou mayſt be in good eſtate:and lyue longe on the earthe. By this commaundement Chryſte leaves 17-24 lost

of the wyſdome of god / as appereth in the Byble in the boke of Eccleſi. xxiiii. Chapter. And onght onely to be applyed therto whiche thynge I ſuppoſe none wyll denye excepte they be eyther ygnoraunte of ſcrypture / or elles wyly wreſtars of ſcrypture. Lykewyſe in (Salue regina mater mie vita dulcedo et ſpes noſtra. i.) Hayle quene of mercy our lyfe ſwetneſſe and hope. That may not be admytted / for theſe thre Theologycall vertues / (faypth hope and charyte) are ſo merely appropried & knytte to the godhed / that / I thynke it dampnable ſynne to aſcrybe thē to anye other power in heuyn or in earthe. Howe hygh / how holy / or howe moche exalted ſo euer they be: yea thoughe the contrary hath ben perſwaded by neuer ſo gret doctours by neuer ſo holly men / and by neuer ſo longe proces of tyme. Alſo in the Antheme before (Nunc dimittis) that begynneth (Glorificamus) theſe wordes (Salua omnes qui te glorificant. i.) Saue all them that glorifie the: are preiudiciall to Chriſt / for there we make oure Lady a ſouyour. Lykewyſe in (Stella celi extirpauit q̄ lactauit dominū: mortis peſtē quā plātauit: primus parēs hominū. i.) That oure Lady hathe extyrped the mortall Peſtylēce whiche oure fyrſt father hath planted / with dyuers other thynges applyed to the prayſe of ſayntes and theyr merytes / whiche haue proceded of to immoderate affeccyon of ſome men towarde ſayntes / and therfore ought not to be admytted in to any parte of our beleue: becauſe they ſeme to derogate the due honoure of god not a lytell / and the fayth that we ſhulde haue in hym. And thoughe this opiniõ concernynge veneracyon of ſayntes doth ſeme to abrogate and take away ſome parte of the accuſtomed deuocyon (as ſome call it) yet is the worſhyp of our Lady/and the holy ſayntes of heuyn no whyt the more diminiſſhed hereby. but rather augmented and increaſed/for the mooſt acceptable worſhyp that can be done to thẽ is to folowe theyr vertuous lyfe and good examples. And nothyng is or can be more diſpleaſant vnto them/ then when we be ſo curyous in the worſhyppyng of them/that god is defrauded therby of his due honour. wherfore it were very expedient to the chryſtian congregacyon that the preachers of goddes worde and curates of mennes ſoules ſhulde iſtructe vnlerned people in the ryght fourme of worſhyppynge god accordynge to the rule of ſcrypture/whiche teacheth vs to gyue all honoure & glory vnto god puttyng our hole fayth/ hope and confydẽce in hym only/and in the bloude of his onely begotten ſone Chryſte whiche is our cheyf and ſpecyall aduocate and reconciliatour vnto god the father. And as for ſayntes though we haue no commaundementes of ſcrypture to praye to them/yet ſyns that we haue examples of ſcrypture that aungels may pray for vs/I thynke it no impiete nor diffidence in goddes promyſe eyther to pray to them/or to worſhyppe them/ſo that it be done none other wyſe but as to the elect and welbeloued ſeruauntes of god/and not as goddes/nor equal to god / for that were curſed ydolatry : but that we ſhulde pray to them as peticyoners with vs and for vs/ referrynge all thynges to the honour and glory of god / whiche heareth and accepteth our [illegible] prayers moche more fauourably and ſoner then any ſaynt in heuyn. Wherfore in my iudgement the Letany deſerueth ſynguler commendacyon whiche expreſſeth vnto vs an euydent dyuerſyte bytwene the honourynge of god and his ſayntes? for in al places where any thyng is referred to the perſon of god it ſayth in this wyſe (haue mercy on vs) and yf it touche our lady or any other ſaynt:it is alway (pray for vs) wherby we maye lerne that to haue mercy on vs/or to ſaue vs: lyeth only in the power of god : but to helpe vs with prayer may lye in the power of our lady and other blyſſed ſayntes / whome god lyſteth to accept. And in ſuche wyſe it is laufull for vs to pray to any good man/whome we ſuppoſe to be in the fauour of good. In conſyderacyon wherof mooſt benygne readers I thought it ryght expedient to gyue you admonycyon and warnynge before of all ſuche thynges that myght cauſe you to be offended in redynge of this boke / whiche how neceſſary it is to them that haue mynde to be occupyed in godly medytacyon / I wyll not ſpeake any further at this tyme / leſt I ſhulde ſeme to be a boſter of myne owne workes. And yf their be any lyke faultes in this worke aſcaped eyther by neglygence or by ygnoraunce: wherof I haue gyuen no warnyng. I hũbly beſeche all indyffrẽt reders therof charytably to reforme thẽ after the rule which I haue ſhewed you before/wherby ye may meryte hyghly in Chryſte who preſerue you. So be it.

¶ The goſpell of ſaynt Johan. j.



IN yͤ begynnĩg was the worde And the worde was with god. And the word was with god The ſame was ĩ the begynnige with god. Al thynges were made by it/and without it was made nothynge. That was made in it was lyfe & the lyfe was the lyght of men/& the lyght ſhyneth ĩ the darkenes/but the darkenes comprehẽded it not. There was a man ſent frõ god/whoſe name was Johan. The ſame came as a wytneſſe to beare wytneſſe of the lyghte/that all men through hym myght beleue. He was not that lyght/but to beare wytneſſe of the lyght. That was a true lyght/whiche lyghteth all men that come in to the worlde. He was in the worlde/and the worlde was made by hym: and yet the worlde knewe hym not. He came amonge his owne/and his owne receyued hym not. But as many as receyued hym/to them gaue he power to be the ſones of god/in that they beleue on his name/whiche were borne not of bloude nor of the wyll of the fleſſhe/nor yet of the wyll of man/but of god. And the worde was made fleſſhe/& dwelt among vs. And we ſaw the glory of it as the glory of the onely begotten ſonne of the father: whiche worde was full of grace and verite. Antheme.

We do call vpon the/we do worſhyp the/we do prayſe the/o blyſſed Trinyte. The verſe.

Bleſſed be the lordes name all other before.

The anſwere. From this tyme forth and euermore. Let vs pray.

O God the protectour of all that truſte in the/without whome nothynge is of value/nothyng is holy/multiply thy mercy vpon vs that through thy gouernaunce and guydyng we may ſo paſſe in goddes temporall/that we leſe not the eternal. By Chryſt our lorde.

The goſpell of ſaynt Luke.

The Aungell Gabriell was ſente frome God vnto a Cytye of Galylee/named Nazareth/vnto a virgyn ſpouſed to a man/whoſe name was Joſeph/of the houſe of Dauid: and the virgyns name was Marye. And the aungell wente vnto her and ſayde. hayle full of grace/the lorde is with the/blyſſed arte thou amonge all women. When ſhe ſawe by neglygence or by ygnoraunce: wherof I haue gyuen no warnyng. I hũbly beſeche all indyſcrẽt reders therof charytably to reforme thẽ after the rule which I haue ſhewed you before/wherby ye may meryte hyghly in Chryſte who preſerue you. So be it.

The goſpell of ſaynt Johan. i.

IN yͤ begynnĩg was the worde And the worde was with god. And the word was with god The ſame was ĩ the begynnĩge with god. Al thynges were made by it/and without it was made nothynge. That was made in it was lyfe & the lyfe was the lyght of men/& the lyght ſhyneth ĩ the darkenes/but the darkenes comprehẽded it not. There was a man ſent frõ god/whoſe name was Johan. The ſame came as a wytneſſe to beare wytneſſe of the lyghte/that all men through hym myght beleue. He was not that lyght/but to beare wytneſſe of the lyght. That was a true lyght/whiche lyghteth all men that come in to the worlde. He was in the worlde/and the worlde was made by hym: and yet the worlde knewe hym not. He came amonge his owne/and his owne receyued hym not. But as many as receyued hym/to them gaue he power to be the ſonnes of god/in that they beleue on his name/whiche were borne not of bloude nor of the wyll of the fleſſhe/nor yet of the wyll of man/but of god. And the worde was made fleſſhe/& dwelt among vs. And we ſaw the glory of it as the glory of the onely begotten ſonne of the father: whiche worde was full of grace and verite. Antheme.

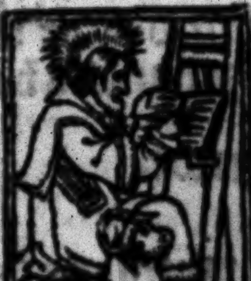
We do call vpon the/we do worſhyp the/we do prayſe the/o blyſſed Trinyte. The verſe.

Bleſſed be the lordes name all other before.

The anſwere. From this tyme forth and euermore. Let vs pray.

O God the protectour of all that truſte in the/without whome nothynge is of value/nothyng is holy/multiply thy mercy vpon vs that through thy gouernaunce and guydyng we may ſo paſſe in goddes temporall/that we leſe not the eternal. By Chryſt our lorde.

The gospell of ſaynt Luke.



The Aungell Gabriell was ſente frome God vnto a cytye of Galylee/named Nazareth/vnto a virgyn ſpouſed to a man/whoſe name was Joſeph/of the houſe of Dauid: and the virgyns name was Marye. And the aungell wente vnto her and ſayde. hayle full of grace/the lorde is with the/blyſſed arte thou amonge all women. When ſhe ſawe hym/ſhe was abaſſhed at his ſayenge/and caſte in her mynde what maner of ſalutacyon that ſhulde be. And the aungell ſayde vnto her. Feare not Mary/for thou haſt foũde grace with god. Loo/thou ſhalte cõceyue in thy wombe/and ſhall beare a Sone/and his name ſhall be called Ieſus. He ſhalbe great/and ſhal be called the ſone of the hygheſt. And the lorde god ſhall gyue to hym the ſeate of his father Dauid: and he ſhall reygne ouer the houſe of Iacob for euer: and of his kyngdome ſhall be no ende. Then ſayd Mary vnto the Aungell. Howe ſhall this be/ſayenge I knowe not a man? And the aungell anſwered and ſayde vnto her. The holy ghoſte ſhall come vpõ the/and the power of the hygheſt ſhall ouerſhadowe the. Therfore that holy thynge whiche ſhall be borne/ſhalbe called the ſone of god. And beholde thy coſyn Elizabeth.ſhe hath alſo cõceyued a ſone in her olde age. And this is her.vi. moneth though ſhe be called barayne/for with God ſhall nothynge be vnpoſſyble. And Mary ſayde. Beholde the hande maydene of the lorde/ be it vnto me euen as thou haſte ſayde. Thankes be to god.

¶The goſpell of ſaynt Mathewe.

The ſeconde chapter.

WHen Ieſus was borne in Bethleem(a towne of Iury) whiche in tyme of Herode the kynge:beholde there cam wyſe men from the Eaſt to Ieruſalẽ/ſayenge. Where is he that is borne kynge of the Iewes. We haue ſene his

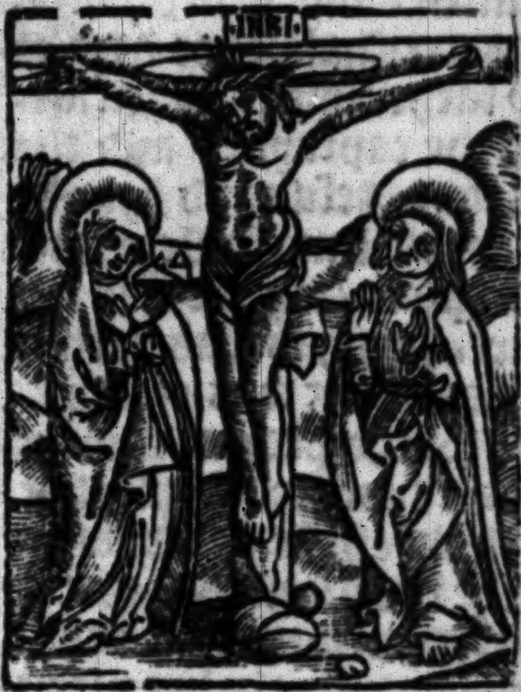
ſtarre in the Eaſt/ & are come to worſhyp hym. When Herode the kyng had herde this / he was troubled/ & all Jeruſalē with hym/ & he gathered all the cheyf Preeſtes & Scrybes of the people/ & demaūded of thē where Chryſte ſhulde be borne They ſayde vnto hym/ in Bethleem / a towne of Jewry. For thus it is wryten by the prophete. And thou Bethleē ī the lande of Jewrye/ arte not the leeſt cernynge the prynces of Juda. For out of the ſhall come a captayne/ whiche ſhall gouerne my people of Iſrael. Then Herode pryuely called the wyſe men/ & dylygētly enquyred of thē the tyme of the. Starre that appered: & ſente them to Bethleē/ ſayēge. Go & ſerche ye dilygently for the chylde/ & whē ye haue foūde hī/ brynge me worde that J maye come & worſhyppe hym alſo. When they herde the kynge they departed. And loo the Starre. whiche they ſawe in the Eaſte wente before vntyll it came & ſtode ouer the place where the chylde was. Whē they ſawe the Starre they were merueylous glad/ & wente in to the houſe & founde the chylde with Mary is mother / & knele downe & worſhypped hym/ & opened theyr treaſures/ & offered vnto hym gyftes. Golde/ Frankenſcens/ and myrre. And after they were warned of god in a dreame/ that they ſhulde not go agayne to Herode/ they retourned ī to theyr owne countre by another way.

¶ The goſpel of ſaynt Marke
The .xvi. Chapter.

After that he apped vnto the eleuē/as they ſate at meate/& caſt i theyr teeth theyr vnbelef & hardenſſe of herte/becauſe they beleued not theym/whiche hadde ſene hym after his reſurreccyon. And he ſayde vnto thē. Go ye i to all the worlde and preache the goſpel to all creatures. He that beleueth & is baptyſed/ſhal be ſafe But he that beleueth not ſhall ſhall be dampned. And theſe ſygnes ſhall folowe them that beleue. In my name ſhall they caſt out deuylles / & ſhall ſpeake with newe tonges/and ſhall kyll ſerpētes. And yf they drynke any deadly thynge it ſhall not hurte theym. They ſhall lay theyr handes on the ſycke / & they ſhall recouer. So the lorde Jeſus after he had ſpokē to them was receyue in to heuyn/and ſytteth on the ryght hāde of God. And they went forth and preached euery where. And our lorde wrought with them / and confyrmed the worde with myracles that folowed.

¶ The paſſyon of our lorde Jeſu Chryſt wryten by ſaynt Johan Euaungelyſt.

The paſſyon.



Whē Jeſus had ſpoken theſe wordes he wente forth with his diſcyples ouer the broke Cedrō: where was a gardeyn/ ⁊ to the whiche he entred with his diſcyples. Judas alſo: which betrayd hym/ knew the place for Jeſꝰ of tymes reſorted thyther with his diſcyples. Judas thē after that he had receyued a bonde of men / and mynyſters of the hye preeſtes and phariſes/ came thyther with lanternes and fyerbrōdes and weapons. Then Jeſus knowynge all thynges that ſhulde come on hym/ went forth and ſayde vnto thē / whome ſeke ye? They anſwered hym. Jeſus of Nazareth Jeſus ſayde vnto thē/ I am he. Judas alſo whiche betrayed hym ſtode with hym. But as ſone as he had ſayd to them. I am he: they wēt backewardes and fell to the groūde. And he aſked thē agayne/ whome ſeke ye? They ſayd Jeſus of Nazareth. Jeſus anſwered/ I ſayde vnto you/ I am he. Yf ye ſeke me/ let theſe go theyr way/ that the ſayeng myght be fulfylled/ whiche he ſpake. Of them which thou gaueſt me/ haue I not loſte one Symon Peter hadde a ſwearde / and drewe it / & ſmote the hye preeſtes ſeruaunt / and cut of his ryghte eare. The ſeruauntes name was Malcus The ſayde Jeſus vnto Peter: ſhall I not drynke of the cuppe/ whiche my father hathe gyuen me. Then the companye and the captayne / and the mynyſters of the Jewes toke Jeſus and bounde hym/ and ledde hym awaye to Anna fyrſte: for he was father law vnto Cayphas / whiche was the hye preeſt that ſame yeare. Cayphas was he that gaue counſell to the Jewes that it was expedyēt that one man ſhulde dye for the people. And ſymō Peter folowed Jeſus/ & another diſcyple that diſcyple was knowē of the hye p̄eſte/ & wēt ī with Jeſꝰ ī to the palayes of the hye preeſt. But Peter ſtode at the dore without. Then went that other diſcyple whiche was knowen vnto the hye preeſt and ſpake to the dāſell that kepte the dore / and brought in Peter. Then ſayde the damſell that kepte the doore vnto Peter. Arte not thou one of this mannes diſcyples? He ſayde. I am not. The ſeruauntes and the miniſters ſtode there / and had made a fyre of cooles / for it was colde: and they warmed them ſelfes. Peter alſo ſtode amonge them and warmed him ſelfe. The hye preeſtes aſked Jeſus of his diſcyples/ and of his doctryne Jeſus anſwered hym. I ſpake openly in the worlde. I euer taught in the ſynagoge and in the temple/ where al the Jues reſorted/ and in ſecrete haue I ſayde nothyng. Why aſkeſt thou me? Aſke them whiche herde me/ what I ſayde vnto them. Beholde/ they can tell what I ſayde. When he had thus ſpoken/ one of the miniſters whiche ſtode by: ſmote Ieſus on the face/ ſayeng Anſwereſt thou the hye preeſt ſo. Ieſus anſwered hym: Yf I haue ſpoken euyll beare wytneſſe of the euyll. Yf I haue ſpeken well/ why ſmyteſt thou me. And Annas ſent hym bounde vnto Cayphas the hye Preeſte. Symon Peter ſtode and warmed hym ſelfe. And they ſayde vnto hym. Arte thou not alſo one of his diſcyples. He denyed it / and ſayde. I am not. One of the ſeruauntes of the hye preeſt (his coſyn / whoſe eare Peter ſmote of) ſayde vnto hym. Dyd not I ſe the in the Gardeyn with hym. Peter denyed it agayne / and immediatly the cocke crewe. Then ledde they Ieſus from Cayphas in to the halle of iudgement. It was in the mornynge / and they theym ſelfes wente not in to the iudgement halle / leſt they ſhulde be defyled: but that they myghte eate the paſchall Lambe. Pylate then wente out vnto them / and ſayde. What accuſacyon brynge you agaynſte this man. They anſwered and ſayde vnto hym. Yf he were not an euyll doer / we wolde not haue delyuered hym vnto the. Thē ſayde Pylate vnto them. Take ye hym/ and iudge hym after youre owne lawe. Then the Iewes ſayde vnto hym. It is not laufull for vs to put any man to deathe. That the wordes of Ieſus myght be fulfylled which he ſpake ſygnyfyenge what deathe he ſhulde dye. Then Pylate entred into the iudgement hall agayne/ and called

Ieſ⁹ and ſayd vnto hym Arte thou the kynge of the Iewes? Ieſus anſwered. Sayeſt thou that of thy ſelfe/oꝛ dyd other tell it the of me. Pylate anſwered. Am I a Iewe. Thyne owne nacyō and hye Pꝛeeſtes haue delyuered the vnto me. What haſte thou done. Ieſus anſwered. My kyngedome is not of this woꝛlde. Yf my kyngedome were of this woꝛlde/then wolde my mynyſters ſurelye fyghte/that I ſhulde not be delyuered vnto the Iewes/but nowe is my kyngedome not frō henſe. Pylate ſayde vnto hī. Arte thou a kynge thē. Ieſus anſwered. Thou ſayeſt that I am a kynge Foꝛ this cauſe was I boꝛne/& foꝛ this cauſe came I i to the woꝛld/that I ſhuld beare wytneſſe vnto the trueth. And al that are of the trueth heare my voyce. Pylate ſayd vnto hym. what thynge is trueth. And when he had ſayde that he wēt out agayne vnto the Iues/and ſayd vnto them: I fynde in hym no cauſe at all. Ye haue a cuſtome that I ſhulde delyuer you one looſe at Eaſter. wyl ye that I looſe vnto you the kyng of Iewes? Then cryed they al agayn ſayeng. Not hym/but Barabas. That Barabas was a robber. Thē Pylate toke Ieſus and ſcourged hym. And the ſouldiours woūde a crowne of thoꝛnes and put it on his head. And they dyd on hym o purple garmēt/and ſayde: Hayle kynge of the Iewes. And they ſmote hym on the face. Pylate went foꝛth agayn and ſayde vnto thē. Beholde I bꝛyng hym foꝛth to you/that ye may knowe/that I fynde no faute in hym. Thē came Ieſ⁹ foꝛth wearynge a crowne of thorne and a robe of purple. And Pylate ſayde vnto thē. Beholde the man. When the hye preeſtes and mynyſters ſawe hym/they cryed/ſayēg. Crucyfye hym/Crucyfye hym. Pylate ſayde vnto thē. Take ye hym/and crucyfy hym. For I fynde no cauſe in hym. The Iues anſwered hym. We haue a lawe/and by our law he ought to dye/becauſe he made hym ſelfe the ſone of god. When Pylate herde that ſayenge/he was the more afrayde: and ſayd vnto Ieſus: whenſe arte thou? but Ieſus gaue hym none anſwere. Then ſayde Pylate vnto hym. Speakeſt thou not vnto me. Knoweſt thou not that I haue power to looſe the? Ieſus anſwered. Thou couldeſt haue no power at all agaynſt me/except it were gyuen the from aboue. Therfore he that delyuered me vnto the/is more ī ſynne. And from hens forth ſought Pylate meanes to looſe hym. But the Iewes cryed/ſayng. Yf thou let hym go thou arte not Ceſars frēde. For who ſoeuer maketh hym ſelfe a kynge/is agaynſt Ceſar. When Pylate herde that ſayenge/he brought Ieſꝰ forth/⁊ ſat downe to gyue ſentence/in a place called the Pauement but ī the Hebrew tonge Gabbatha. It was the Saboth euen: whiche falleth in the Eaſter feeſt ⁊ aboute the ſyxte houre. And he ſayde vnto the Iewes: Beholde your kynge. They cryed/away with hym/away with hym. Crucify hym. Pylate ſayde vnto them. Shall I crucify your kynge. The hye preeſtes anſwered/we haue no kynge but Ceſar. Then delyuered he hym vnto them to be crucifyed. And they toke Ieſus and led hym away. And he bare his croſſe and wente for to a place / called the place of deade mennes ſculles (which is named in Hebrewe / Golgatha) where they crucifyed hym. And with hym two other / on eyther ſyde one / and Ieſus in the myddes. Pylate wrote his tytle / and put it on the croſſe. The wrytynge was. Ieſus of Nazareth / kynge of the Iues. This tytle red many of the Iewes. For the place where Ieſus was crucifyed / was nygh to the cyte. And it was wryten in Hebrewe / Greke / and latyn. Then ſayde the hye preeſtes of the Iues to Pylate / wryte not kyng of the Iewes: but that he ſayde / I am kynge of the Iues. Pylate anſwered. What I haue wryten / that haue I wryten. Then the ſouldiours when they had crucifyed Ieſus / toke his garmētes and made .iiij. partes: to euery ſouldyour a parte and alſo his cote. There was a cote without ſeme / wrought open throughout. And they ſayde one to another. Let vs not deuyde it: but caſt lottes who ſhall haue it. That the ſcrypture myght be fulfylled / whiche ſayth. They parted my raymēt amonge them and on my cote dyd caſte lottes. And the ſouldyours dyd ſuche thynges in dede. There ſtode by the croſſe of Ieſus / his mother / and his mothers ſyſter / Mary the wyfe Cleophas: and Mary magdalene. Whē Ieſus ſawe his mother: and the diſcyple ſtandynge / whome he loued / he ſayde vnto his mother: woman / beholde thy ſone. Then ſayde he to the diſcyple. beholde thy mother. And from that houre the diſcyple toke her for his owne. After that when Jeſus perceyued that all thynges were performed / that the ſcrypture myght be fulfylled he ſayde / I thyrſt. There ſtode a veſſell full of vynegre by. And they fylled a ſponge with vynegre / and wounde it about with yſope: and put it to his mouthe. Aſſone as Jeſus had receyued of the vynegre / he ſayde. It is fynyſſhed. And bowed his heade / and gaue vp the ghoſte The Jewes then becauſe it was the Saboth euen / that the bodyes ſhulde not remayne vpon the croſſe on the Saboth daye (for that ſaboth daye was an hye daye) beſought Pylate that theyr legges myght be broken / and that they myght be taken downe. Then came the ſouldyours and brake the legges of the fyrſte / and of the other / whiche was crucyfyed with Jeſus But when they came to Jeſus: and ſawe that he was dead alredy / they brake not his legges but one of the ſouldyours with a ſpere / thruſt hym i to the ſyde / & forth with came oute bloude & water. And he that ſawe it bare recorde & his recorde is true. And he knoweth that he ſayth true / that ye myght beleue alſo. These thiges were doone that the ſcrypture myght be fulfylled. Ye ſhall not breake a bone of hym. And agayne another ſcrypture ſayth. They ſhall loke on hym / whom they pearſed. After that Joſeph of Aramathia (which was a diſcyple of Jeſꝰ but ſecretly for feare of yͤ Jues) beſought pylate that he myght take downe the body of Jeſꝰ. And Pylate gaue hym lycēce. And there came alſo Nicodemus whiche at the begynnynge came to Jeſus by nyght / and brought of myrre and Aloes myngled togyther: about an hondred pounde wayght Thē toke they the body of Jeſu & woūde it in lynnen clothes with the odoures/as the maner of the Jewes is to burye. And ī the place where Jeſus was crucifyed/was a gardeyn/and ī the gardeyn a new ſepulcre/wher in was neuer man layde. There layde they Jeſꝰ/becauſe of the Jues Saboth euen: for the ſepulchre was nye at hāde. The verſe. Thou that ſuffereddeſt for vs. The anſwere. Lorde haue mercy on vs. The prayer.

O Lorde whiche haſte dyſplayed thyne hādes and feete/and al thy body on a croſſe for our ſynnes: and ſuffereddeſt the Jues to ſet a crowne of thorne on thy heade/ī diſpyte of thy moſt holy name. And for vs ſynners dydeſt ſuffre fyue greuous woundes / gyue vs this day & euer the vſe of lyght/ſence and vnderſtandynge / of penaūce/ abſtynence/pacyence/humilyte/chaſtyte/& a pure conſcyence euermore. By Jeſu Chryſte / ſauyour of the world. Whiche lyueſt & reygneſt with the father/& the holy ghoſt/god: world without ende

O lorde for thy great mercy and grace
Helpe thy people that ſo fayne wolde haue
Thy holy goſpell preached in euery place
And that thy paſtours thy flocke may ſaue
From the daunger of eternall fyre
For whiche all chryſten men may pray & deſyre.

The fyrſt peticyon.

Our father whiche arte in heuyn ſanctifyed be thy name.

The ſeconde peticyon.

Let thy kyngdome come. The .ij. peticyon. Thy wyl be fulfylled in erth as it is ī heuyn. The .iij. peticyon. Our dayly breade gyue to vs this day. The .v. peticyō. And forgyue vs our offences: euyn as we forgyue thē that offende vs. The .vj. peticyon. And leade vs not in to temptacyon. The .vij. peticyon. But delyuer vs from all euyll. So be it.

The ſalutacyon of the Angel Gabryel.

Hayle Mary ful of grace: our lorde is with the. Bleſſed be thou amonge women/and bleſſed be the fruyt of thy wombe Jeſus Chryſt. So be it.

The .xij. artycles of the fayth.

The fyrſt artycle.

I Beleue in god the father almyghty/maker of heuyn and earth. The ſeconde artycle. And in Jeſu Chriſt his onely ſone/our lorde. The .iij. artycle. Whiche was conceyued of the holy ghoſt/borne of Mary a virgyn. The .iiij. artycle. Whiche ſuffered vnder ponce Pylate/and was crucifyed/deade and buryed. The .v. artycle. Whiche deſcended to hell / the thyrde day roſe from death to lyfe. The .vj. artycle. He aſcended in to heuyn/& ſytteth at the ryght hande of god/the father almyghty. The .vij. artycle. Frō thēs he ſhall come to Judge the quycke and the deade

The.viii.artycle. I beleue i the holy ghoſte. The ix.artycle. The holy churche catholyke/the comunyon of ſayntes. The.x.artycle. The remyſſyon of ſynnes. The.xi.artycle. The resurreccyon of the fleſſhe. The.xii.arty. And the lyfe euerlaſtynge. So be it.

¶The.x.comaundementes.

Deutro.v.chapiter.

¶The fyrſt.

Thou ſhalte not haue ſtraunge goddes in my ſyght. The ſeconde. Thou ſhalt not vſurpe the name of thy god i vayne. The thyrde. Obſerue the Saboth daye. The fourth. Honour thy father and mother. The.v. Thou ſhalt not kyll. The.vi. Thou ſhalt not do aduoutry. The.vii. Thou ſhalt not do thefte. The.viii. Thou ſhalte beare no falſe wytneſſe agaynſt the neyghbour. The.ix. Thou ſhalt not deſyre the wyfe of thy neyghbour. The.x. Thou ſhalte not deſyre the good of thy neyghboure.

¶A lytle meter contenynge the duety of a chryſten man.

To beleue that Chryſt hathe for vs meryted
To be the chyldrē and heyres of his father ſanctifyed.
God onely to ſerue without faynynge alway
His croſſe for to beare/and prynces to obey
Doynge good to all/and harme to no man
This is the ſumme of the fayth chryſtian.

¶An inuocatiō vnto the holy Trinyte to be ſayd in the mornyng when thou ſhalt ryſe vp.

Holye Trinyte be helpynge vnto me. O god i thy name ſhall I lyfte vppe myne hādes.

A prayer to the Trinyte.

The triumphant Croſſe of the Paſſyon of our lorde Jeſu Chryſt Jeſus of Nazareth kynge of the Jewes: ſone of god haue mercy on me. In the name of the father/the ſone/and the holyghoſte. So be it. By the ſygne of the holy Croſſe ✠ from our enemyes delyuer vs lorde god.

Mooſt holy god and mercyfull father lorde Jeſu Chryſt/almyghty euerlaſtyng god. I gyue laudes and thākes vnto the: whiche haſt this nyght preſerued / defended / and vyſited me thy vnworthy ſeruaunt. M. And haſt cauſed me to come to the begynnyng of this daye ſaufe & ſoūde/and for thy benefytes (whiche thou of thy only goodneſſe haſt beſtowed vpō me) I beſeche thy mercy father moſt mercyfull that thou wylte graūt me to ſpende the daye that is to come in thy holy ſeruyce with al humplite/diſcrecyon/deuocyon/and charytable loue/that I may be able to do my ſeruyce due and pleaſaūt vnto the i all my workes. And cauſe me to lyue alway with thy grace / and all the dayes of my lyfe/ I commēde vnto the my body and my ſoule. So be it.

¶ When thou entreſt in to the Churche.

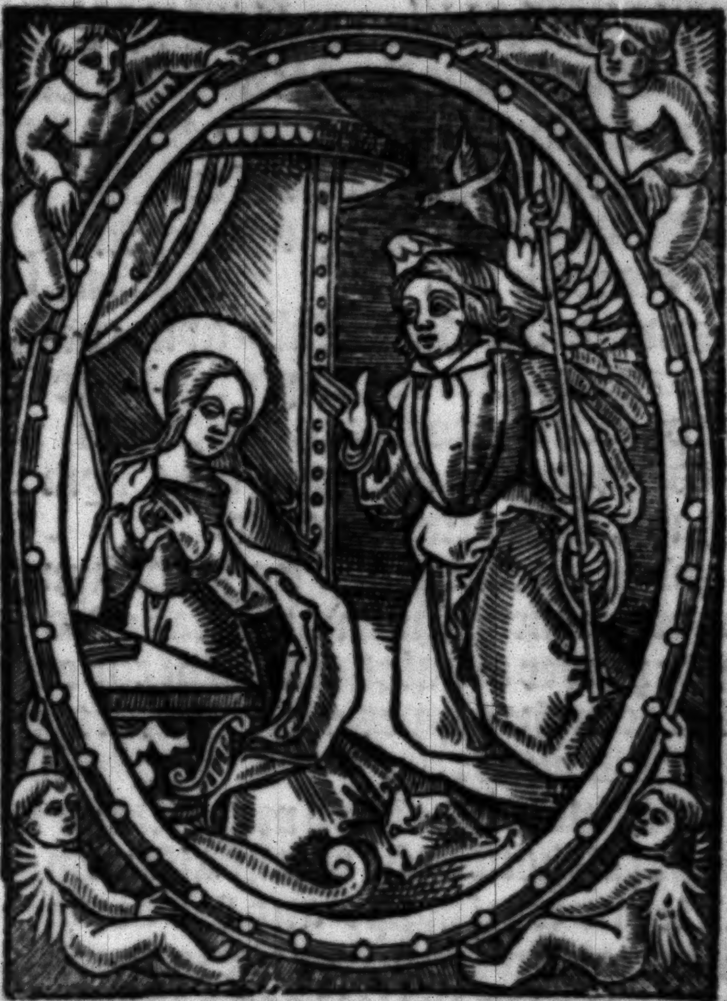
Lorde by the habundaunce of thy mercy: I wyll entre into thy houſe. I ſhall worſhyp the at thy holy temple/& acknowlege thy name. Lorde through thy iuſtyce guyde me agaynſt myne enemyes/directe my way/euen in thy ſyghe. So be it.

¶ The declaracyon of the matyns.

For the more euydent explanacyon and vnderſtadynge of this Prymer/ it is to be noted/ that this worde (Matyns) is aſmoch to ſay/ as the mornyng houres/ or mornynge ſeruyce/ and ſo is called/ becauſe the ſame is: and hath ben alwayes accuſtomed to be ſayd and ſonge in the mornynge. And for aſmoche as the hole proceſſe therof doth ſpecyally brynge to our remembrāce / the Natiuyte and byrthe of Chryſte / conceyued and borne of the mooſt inuiolate virgyn Mary / it is called the Matyns of our Lady. In whoſe mooſt worthy prayſe and cōmendacyon many ſolempne Hympnes/ diuine colletes & pleaſaunt Anthemes are herin wryten.

✠

¶ The holy gooſt dyde inſpyre.



The ſcēdes lyke tõgues of fyre.

Domine labia mea aperies.

Lorde open thou my lyppes.
And my mouthe ſhall pronounce thy prayſe.
O god bēde thy ſelfe i to my helpe.
Lorde haſt the to helpe me.
Glory be to the father/ to the ſone/ and to the holy ghoſte.
As it was in the begynnyng: as it is now/ and

euer ſhall be. So be it. Prayſe ye the lorde.

¶ Betwene Septuageſima (whiche begynneth the fourth day before clene lent) and Eaſter for Prayſe ye the lorde. ye muſte ſaye.

Laude be to the lorde/kynge of eternall glory.

¶ The Inuitatorie. Hayle Mary full of grace the lorde is with the. Pſalme.lxxxiiij.

Come and let vs ioyfully gyue thankes vnto the lord: let vs reioyce i god our ſauyour let vs approche vnto his preſence with prayſe & thankes gyuynge / and ſyng vnto hym in pſalmes. Hayle Mary full of grace.

For god is a great lorde / & a great kynge ouer all goddes/whiche ſhall not forſake his people/ in whoſe power are al the coſtes of the earth and he beholdeth the toppes of the mountaynes. The lorde is with the.

The ſee is his/for he hath made it/and his handes haue faſſhoned the earthe alſo: come therfore/and let vs worſhyppe and fal downe before the lorde/let vs wepe before the lorde which hath made vs/for he is our lorde god / and we are his people/and the ſhepe of his paſture. Hayle Mary full of grace.

Now yf ye heare his voyce/ſe that ye harden not youre hertes as they dyd in the tyme of temptacyon i wyldérneſſe/bytterly murmurige agaynſt god/where your fathers tempted me/and prouoked me to angre: and yet ſawe they my workes. The lorde is with the.

Forty yeres was I a neyghboure vnto this generacyon/wherfore I ſayd euer/theyr hertes are gone fro me:they know not my wayes to whome I ſwore in my great angre/that they ſhulde not entre in to my reſt.

Hayle Mary full of grace. The lorde is with the.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is nowe and euer ſhal be. So be it.

¶ The Hympne.

THe gouernour of the triple engyn
Whome the earth/the ſee/⁊ the heuyns
do honour.
Conceyued is in the wombe of a vyrgyn
Whoſe name is Mary/by goddes hygh power
A maydens wombe immaculate and pure
Hym hath conceyued/without ſpot or cryme
To whome the Sonne and moone and euery
creature Do ſerue alway in theyr courſe ⁊ tyme.
Bleſſed is ẏ Mother/replenyſſhed with grace.
In whoſe wombe/the creatour immortall
Hath not diſdayned to take his place
Holdynge in his hande the worlde ouer all
Of the heuenly meſſenger/bleſſed is ſhe
Through the grace of the holy ghoſt inſpyred
For out of her wombe proceded he
Whome all the nacyons of the worlde deſyred.
Glory to the lorde of myghtes mooſt
That of a virgyn chaſte was bore
Glory to the father and the holy ghoſt
To them be prayſyng for euermore. So be it.

Dñe dominus noster. The. viii. Pſalme.

O Lorde / whiche arte our lorde: how marueylous is thy name ouer all the earth.

For thy magnifycence hathe ben exalted aboue the heuyns.

Thou haſte aduaunced thy prayſe / by the mouthes of infauntes and ſuckynge babes / in diſpyte of thyne enemyes / for to confounde the aduerſary and the reuenger.

Wherfore I ſhall beholde the heuyns / whiche are the workes of thyne handes / the Moone and the ſtarres whiche thou haſt ſet in ordre.

What thynge is man / that thou art ſo myndefull of hym: or what is the ſone of Adã that thou ſo regardeſt hym.

Thou haſte made hym not moche inferyor to aũgelles: thou haſt crowned him with glory and honour: and haſt made hym lorde vpon the workes of thyne handes.

Thou haſt caſt all thynges vnder his feet / al maner of ſhepe and oxen: yea moreouer / the catell of the felde.

Foules of the ayre / and fyſſhes of the ſee / which ſwymme in the waters of the ſee.

O lorde / whiche arte our lorde how marueylous is thy name ouer all the earth.

Glory be to the father / to the ſone / and to the holy ghoſte.

As it was in the beginnynge / as it is nowe and euer ſhal be. So be it.

Celi enarrant. The. xviii. Pſalme.

The heuyns declare the glory of god / and the firmament manyfeſteth the workes of his handes.

Daye vnto daye vttereth out ſpeache / & nyght vnto nyght openeth knowlege.

There be neyther ſpeaches nor wordes: but that the voyces of them ben herde.

Theyr ſoude hathe gone throughe all the worlde: and theyr wordes through the cooſtes of the rounde earthe.

He hath pyght his pauilion in the ſonne: & he is lyke a brydegrome procedynge out of his chābre

He hath ſterte vp lyke a gyaunt for to take his courſe: his progreſſe is from the hygh heuen.

And his recourſe is vnto the fartheſt parte therof: neyther is there any that can hyde hym from his heate.

The lawe of the lorde is pure / conuertynge ſoules: the teſtymony of the lorde is faythfull / gyuynge wyſdome to the ygnoraunt.

The commaundementes of the lorde be ryghtfull / confortynge the herte: the lordes precept is cleare / gyuynge lyght to the eyes.

The feare of the lorde is euermore cōtynuynge: the iudgementes of the lorde are true / iuſtyfyed in them ſelues.

They are to be deſyred aboue golde & precyous ſtones: & more ſweter thē hony / & the hony combe

Verely thy ſeruaūt obſerueth them: in kepynge of them is great rewarde.

Who doth conſyder his faultes? pourge me frō thoſe that be ſecrete / and frome other ſpare thy ſeruaunt.

If they haue not the mayſtry of me / then ſhal I be cleane:& ſhal be purged frō the greateſt ſynne

And the wordes of my mouth ſhal be pleaſant and the meditacyon of myne herte acceptable in thy ſyght alway.

O lorde thou arte my helper:and my redemer.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnyng : as it is now/and euer ſhall be. So be it.

Domini eſt terra. The.xxiij.pſalme.

THe earth is the lordes / and the habundaunce therof:the rounde worlde / & all that inhabyte in it.

For he hathe pyght it vpon the ſees:and hathe buylded vpon the flodes.

Who ſhal aſcende in to the hyll of the lorde? or who ſhall ſtande in his holy place.

An innocent in handes/and of pure herte:whiche hath not taken his ſoule in vayne / nor hath not ſworne to deceyue his neyghbour.

He ſhall receyue bleſſynge of the lorde:and mercy of god his ſauyoure.

This is the generacyon of thē that ſeke hym : of them that ſeke the face of the god of Jacob.

Ye prynces heaue vp your gates/and ye eternall gates open youre ſelues / and a kynge of glory ſhall entre in.

Who is this ſame kynge of glory?a ſtrōge lorde

and a myghty/a lorde myghty in batayl.
Ye prynces heaue vp your gates/and ye eternall gates opē your ſelues/and a kynge of glory ſhall entre in.
Who is this ſame kynge of glorye / the lorde of powers/he is the kynge of glory.
Glory be to the father/to the ſone/and to the holy ghoſte.
As it was in the begynnynge/as it is now and euer ſhall be. So be it.
The Antheme. Bleſſed be thou amonge all women/and bleſſed be the fruyte of thy wombe.
The verse. Holy mother of god/and virgyn perpetuall. The anſwere. Pray for vs to the lorde celeſtyall.

¶The Pater noſter.

Our father whiche arte in heuyn ſanctifyed be thy name. Let thy kyngdome come. Thy wyl be fulfylled in erth as it is ī heuyn Our dayly breade gyue to vs this daye. And forgyue vs our offences: euyn as we forgyue thē that offende vs. And leade vs not in to tēptacyon. But delyuer vs from al euyl. So be it.

¶The Aue Maria.

Hayle Mary full of grace: our lorde is with the. Bleſſed be thou amonge women / and bleſſed be the fruyt of thy wombe Jeſus Chryſt. So be it. And ledde vs not (lorde) in to temptacyon. But delyuer vs from euyl. Bleſſynge. Lorde we beſech the of thy bleſſynge. Anſwere. Holy virgyn of virgyns / praye for vs vnto the lorde.

¶The fyrſt leſſon.

Holy Mary mooſt pure of virgyns all
Mother & doughter of the kynge celeſtial
So conforte vs in our deſolacyon
That by thy prayer and ſpecyall meditacyon
We enioy the rewarde of the heuynly raygne
And with goddes electe there for to remayne.
Thou lorde haue mercy on vs. The reſponſe.

¶Holy and vndefyled virgynyte. I wot not with what prayſynge I may exalte the. For hym that the heuyns coulde not conteyn: thou bareſt in thy wombe. The verſe. Bleſſed be thou amõg al women/ & bleſſed be the fruyt of thy wõbe. For hym that the heuyns coulde not cõtayn/thou bareſt in thy wombe. The bleſſynge. Lorde we beſeche the of thy bleſſynge. The anſwere. Praye for vs deuoutly/o virgyn Mary. ¶The .ii. leſſon.

Holy Mary of all godly the godlyeſt
Pray for vs/of all holy the holyeſt
That he our prayers may accept in good wyſe
Whiche of the was borne: and raygneth aboue the ſkyes.
By whoſe charyte: and mercyfull grace
Our greuous ſynnes: may take no place
Thou lorde haue mercy on vs. Thanke we god.

The reſponſe. Bleſſed arte thou virgyn Mary thou bareſt our lorde. Thou haſt borne hym that made the and yet remayneſt a virgyn euermore. The verſe. Hayle Mary full of grace: our lorde is with the. Thou haſt borne hym that made the: and yet remayneſt a vyrgyn euermore. The blyſſynge. Lorde we beſeche the of thy bleſ ſynge. The anſwere. Goddes holy mother behelpynge to vs.

The thyrde leſſon.

Holy mother of god: whiche hym haſte conceyued.
That of all the worlde coulde not worthely be receyued. Thy ſone beſeche with hūble interceſſyō
Vs for to purge/of our tranſgreſſyon
That ſo beynge redemed: we may the place aſcende. Where thou dwelleſt with hym: worlde without ende. Thou lorde haue mercy on vs. The anſwere. Surely happy arte thou blyſſed virgyn Marye: & worthy to haue all maner of prayſyng. For of the is ryſē the ſone of ryghtwyſnes. Chryſt our god. The verſe. Pray for the people: entreat for the clergye: make iterceſſyon for the deuoute womā kynde: let all fele thyne helpe that worthely ſolempnyſed thy memoryall. For of the is ryſen the ſone of ryghtwyſenes. Chryſte our god. Glorye be to the father to the ſone/and to the holy ghoſt. Chryſt our god.

The ſong of Auſtyne and Ambroſe.

We prayſe the (O god) we knowledge the to be the lorde.
All the earth doth worſhyp the/whiche arte the father euerlaſtynge.
To the crye forth all aungelles: the heuyns/and all powers therin.
To the thus cryeth Cherubyn and Seraphin cōtynually. Holy. Holy. Holy. Lorde god of Sabaoth. Heuyn and earth are fulfylled with the glory of thy maieſtye.

The glorious cõpany of the apoſtles prayſe the.

The goodly felowſhyp of the prophetes worſhyp the.

Te noble armony of martyrs prayſe the

The holy churche throughout all the worlde doth magnyfye the.

They knowledge the to be the father of an infynite maieſty.

They knowledge thy honourable and very onely ſone.

And the holy ghoſt alſo to be a conforter.

Thou arte the kynge of glory/o Chryſte.

Thou arte the euerlaſtyng ſone of the father.

When thou tokeſt vpon the our nature to delyuer man yͧ dyddeſt not abhorre the virgyns wõbe

When thou haddeſt ouercomen the ſharpneſſe of death: thou openeſt the kyngdome of heuyns to all true beleuers.

Thou ſytteſt on the ryght hande of god in the glory of the father.

We beleue that thou ſhalt com to be our iuge.

We therfore pray the/helpe thy ſeruaũtes: whome thou haſt redemed with thy precyous bloude.

Make them to be nombred with thy ſayntes in ioye euerlaſtynge.

O lorde ſaue thy people and bleſſe thy herytage.

Gouerne and alſo.lyfte theym vp i to bleſſe euerlaſtynge.

We prayſe the euery daye.

And we worſhyp thy name/euer worlde without ende.

Vouchſaufe good lorde to kepe vs this daye without ſynne.

O lorde haue mercy vpõ vs: haue mercy vpõ vs.

O lorde let thy mercy lyghten vpon vs: euen as we truſt in the. O lorde i the haue I truſted: let me neuer be confoũded. The verſe. Holy mother of god make thy peticyon. The anſwere. That we may deſerue Chryſtes promyſſyon.

Betwene Septuageſima & Eaſter this Pſalme folowynge is ſayde in ſteade of Te deum.

Miſerere mei deus.

Haue mercy vpon me (o god) accordynge to thy great mercy.

And accordyng to the multytude of thy compaſſyons: wype away myn iniquite.

Yet waſſhe me more from myne iniquite: and clenſe me from my ſynne.

For I knowledge myne iniquite: and my ſynne is euer before myne eyes.

Agaynſt the onely haue I ſynned/and haue done euyll in thy ſyght: that thou mayſte be iuſtifyed in thy wordes/and mayſt vaynquyſſhe whẽ thou haſt iudged.

Lo I was begotten in wyckedneſſe/and my mother conceyued me in ſynne.

Lo thou haſte loued trueth/the vnknowen and ſecrete thynges of thy wyſdome haſt thou reueled vnto me.

Spryncle me lorde with yſope/and ſo ſhall I be cleane/thou ſhalt waſſhe me/and then ſhal I be whyter then ſnowe.

Unto my hearynge ſhalt thou gyue ioye & gladneſſe: and my broſed bones ſhalbe refreſſhed.

Turne thy face frō my ſynnes: and wype away all my wyckedneſſe.

A pure herte create in me (oh god) & an vpryght ſpyryte renewe within me.

Caſt me not a way from thy face: and thyne holy ſpyryte take not from me.

Make me agayn to reioyſe in thy ſauynge helth and ſtrenthen me with a pryncypal ſpyryte.

I wyll enſtruct the wycked ĩ thy wayes: and the vngodly ſhall be conuerted vnto the.

Delyuer me frō bloudes (oh god) the god of my health: & my tōge ſhal exalte thy ryghtwyſeneſſe

Lorde open thou my lyppes/ & my mouthe ſhall pronounce thy prayſe.

For yf thou haddeſt deſyred ſacryfices/ I hadde ſurely gyuē it/ but yͧ delyteſt not ĩ burnt offrynges.

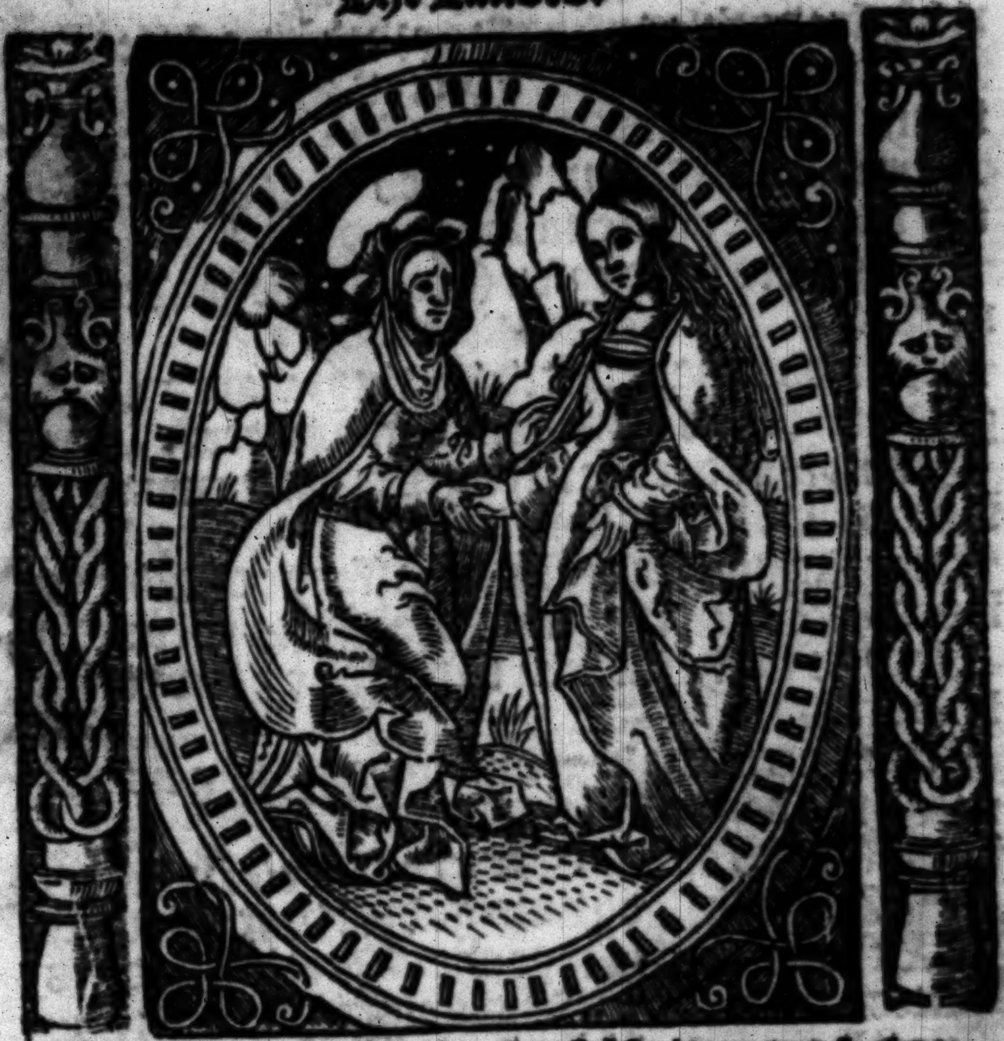
A ſacryfyce to god is a lowly ſpirit: a contrite & an humble herte diſpyce not (o god)

Deale gently of thy fauourable beneuolence with Syon: that the walles of Hieruſalem may be buylte agayne.

Then ſhalt thou accept the ſacryfyce of ryghtwyſneſſe: oblacyons and burnte offerynges/ then ſhall they lay calues vpon thyne altare.

¶ This worde (Laudes) is aſmoche to ſaye as prayſes/ & the ſeruyce folowynge is called ſo: becauſe it conteyneth onely the mere laudes & prayſes of Chryſt: and the virgyn his mother.

¶ The Laudes.



O God bende thy ſelfe in to my helpe.
Lorde haſte the to helpe me.
Glorye be to the father/ to the ſone/ & to the holye ghoſte.
As it was in the begynnyng/ as it is nowe and euer ſhall be. So be it.

¶ The Antheme. O wonderfull.

Dominus regnauit. The .xcii. pſalme.

The lorde hath reygned / he hathe put on goodly aray: the lorde hath armed hī ſelfe with ſtrength / and hath gyrded hym ſelfe.

He hath ſurely buylte & ſet faſt the roũde worlde ſo that it ſhall not be moued.

Thy ſeate was then prepared (o god) but thou thy ſelfe arte of euerlaſtynge.

The floodes haue ryſen (o lorde) the floodes haue rored.

The floodes haue lyfted vp theyr waues: with great noyſe and rorynge of many waters.

Marueylous are the ryſynges of waters: marueylous is that lorde aboue.

Thy teſtymonyes are made paſſynge credible: holynes becometh thy houſe (o lorde) for euermore.

Glory be to the father / to the ſone / and to the holye ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

Iubilate deo omnis. The .lxxxix. Pſalme.

Make ye melody vnto god all that inhabyte the earthe: ſerue ye the lorde with gladnes

Entre ye in to his preſence: with ioyfulneſſe.

Knowlege ye the lorde that he is god: he hath made vs / and not we our ſelues.

Ye that are his people / and the ſhepe of his paſture: entre his gates in confeſſyon / his court with hymnes to magnifye hym.

Prayſe his name / for the lorde is ſwete: his mercy is endeleſſe / and his trueth contynueth from one generacyon to another.

Glory be to the father / to the ſone / and to the. &c.

As it was in the begynnynge / as it is nowe. &c.

Deus deus meus. The.clxij.Pſalme.

God thou arte my god: early do I watche after the.

My ſoule hath thryſted after the: my fleſſhe hath longed very moche.

In a countre deſerte wylde and dry : ſo haue I appered before the in a holye place / for to ſe thy power and thy glorye.

For thy mercy is better then lyfe / my lyppes ſhall prayſe the.

So ſhall I prayſe the in my lyfe / and in thy name ſhall lyfte vp myne handes.

My ſoule ſhal be ſatyſfyed as it were with enter larde and fatnes: and my mouthe ſhal prayſe the with lyppes full of ioye.

So haue I ben myndefull of the vpon my bed: I ſhall ſet my thought on the in the mornynge tymes/becauſe thou waſt myne helper.

And I ſhall reioyce vnder the couerte of thy wynges : my ſoule hath cl[illegible]ed vnto the / thy ryght hande hath ſuſteyned me.

They verely haue ſought my ſoule i vayne: they ſhal go into the lower partes of the earth they ſhall be put in to the power of a ſwearde / they ſhall be the partes of the foxes.

The kynge truely ſhal ioye in god: all ſhall prayſed that ſweare in hym/for the mouth of thē that ſpeake vngodlyneſſe is ſtopped.

Deus miſereatur noſtri. The.xlvi. Pſalme.

God haue mercy vpon vs / and bleſſe vs : let hym ſhew his face vnto vs/and haue haue mercy vpon vs.

That we may knowe thy waye in earth/and thy ſauynge health amonge all nacyons.

Let the people make knowledge vnto god: let all nacyons confeſſe the.

Ioyfull and gladde be all folke: becauſe thou ruleſt people with equite/and ordereſt the nacyons in earth.

Let thy people knowledge the/o god/let all nacyons confeſſe to the: for the earth hath yelded her fruyte.

Bleſſe vs our god/⁊ all that inhabyt the earth: all the partes therof feare the.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnyge/as it is nowe and euer ſhall be. So be it.

Benedicite omnia opera domini.

¶ The ſonge of the thre chyldren.

Prayſe ye the lorde all his workes: prayſe ⁊ extolle hym for euer.

Ye angelles prayſe the lorde: ye heuens prayſe the lorde.

Ye waters al that are aboue heuen: prayſe the lorde/all the powers of the lorde prayſe ye ẏ lord

The ſonne ⁊ the moone prayſe ye the lorde: ſtarres of the fyrmament prayſe ye the lorde.

The rayne and the dewe prayſe ye the lorde: all the wyndes of god prayſe ye the lorde.

Fyer and heate magnifye ye the lorde: wynter and ſommer prayſe ye the lorde.

Moyſture & ye hoore froſtes prayſe ye the lorde/ froſt and colde:prayſe ye the lorde.

Yſe and ſnowe prayſe ye the lorde:nyghtes and dayes prayſe ye the lorde.

Lyghte and darkenes prayſe ye the lorde:lyghtnynge/and cloudes laude ye the lorde.

The earth mought prayſe the lorde : laude and extolle hym for euer.

Hylles and mountaynes prayſe ye the lorde:all that ſpryngeth vpō the earth laude ye the lorde.

Ye welles and ſprynges prayſe the lorde : ſees & flodes prayſe ye the lorde.

Whale fyſſhes / and all that moue ĩ the waters prayſe ye the lorde:all byrdes of the ayre : prayſe ye the lorde.

All beaſtes bothe wylde and tame prayſe the lorde:ye chyldren of men/prayſe the lorde.

Let Iſrael prayſe the lorde : laude hym and extoll hym for euer.

Ye preeſtes of the lorde prayſe the lorde:ye ſeruauntes of the lorde/prayſe the lorde.

Ye ſpirites and ſoules of ryghtwyſemen prayſe the lorde:ye holy & meke in herte prayſe the lorde

Anania/Azaria/Miſael:prayſe ye the lorde:laude and extolle hym for euer.

Bleſſe we the father/the ſone/wᵗ the holy ghoſt: prayſe we hym/and ſerue we hym euermore.

Bleſſed arte thou (lorde) in the fyrmament of heuyn:thou arte prayſe worthy / gloryous and magnifyed/worlde without ende.

Laudate dn̄m de celis. The.c xlviij. Pſalme.

The Laudes.

PRayſe ye the lorde of heuyns:prayſe ye hym in the hygh places.

Prayſe ye hym all his aungelles:all his powers prayſe ye hym.

Prayſe ye hym Sonne and moone:all ſtarres & lyght prayſe ye hym.

The hygheſt of heuyns prayſe ye hym: and the waters that are aboue the heuyns let thē prayſe the lordes name

For by his worde all thynges were made:by his commaundement all thynges were created.

He hath ſtablyſſhed them euerlaſtyngly: and in to the worlde of worldes/he hath ſet a lawe that ſhall not expyre.

Prayſe the lorde ye dragons : and al depneſſes of the earthe.

Fyer/hayle/ſnowe/yſe/ſtormes of wyndes/that do his commaundement.

Moũtaynes and all lytell hylles:wodde bearyng fruyte/and all Cedre trees.

Beaſtes and all maner of Catell:ſerpentes/and fethered foules.

Kynges of the earth/and all people:princes and all iudges of the earth.

Bachelers and maydens/ olde men and yonge let them prayſe the name of the lorde for the name of hym onely is exalted.

The knowledge of hym is aboue heuyn & earth: & he hathe exalted the horne of his people.

Laude be vnto al his ſayntes : to the ſones of Iſrael/to the people approchynge vnto hym.

Cantate domino. The.cxlix. Pſalme.

Synge ye vnto the lorde a new ſong:prayſed be he in the congregacyon of ſayntes.

Let Iſrael reioyce in hym that made hym: and let the ſones of ſyon triumphe in theyr kynge.

Let them prayſe his name with daunſynge: let them ſyng vnto hym with tympany and harpe.

For the lorde is well pleaſed with his people: & hath exalted the lowly into ſaluacyon.

Sayntes ſhall triũphe ĩ glorye: they ſhall make ioye in theyr chambres.

The prayſes of god ſhal be in theyr mouthes: & two edged ſwordes in theyr handes.

To do vengeaunce amongeſt nacyons: & correcyons amongeſt people. To bynde theyr kynges in fetters: and theyr nobles in manacles of yron.

For to execute on them the iudgement wryten: this is glory vnto all his ſayntes.

Laudate dñm in ſanctis. The.cl. Pſalme.

Prayſe the lorde in his ſayntes: prayſe hym in the fyrmament of his power.

Prayſe hym in his ſtrenght / prayſe hym accordynge to the almyghtynes of his power.

Prayſe hym with the ſounde of a trompet: prayſe ye hym with harpe and lute.

Prayſe hym with tympany and daũſynge: prayſe hym with rebeckes and organs.

Prayſe hym with claryſymbals wel ſoundynge prayſe hym with ſymbals of ſwetneſſe let euery ſpyryte prayſe the lorde.

Glory be to the father / to the ſone / and to the holye ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

The Antheme. O wonderfull exchaunge/The creatour of mankynde takynge vpon hym a lyuynge body/hath not diſdayned to be borne of a virgyn. And he beyng made man/without ſeede of man/hath commytted vnto vs his godhed.

The Chapitre. Maria virgo ſemper.

Virgyn Mary reioyce alway: whiche haſt borne Chryſte/the maker of heuen & erth/ for out of thy wombe thou haſt brought forth the ſauyour of the worlde. Thankes be to god.

The Hympne. O glorioſa femina.

O Gloryous floure of womanhed
Aboue the ſtarres inthronyſed
Thyne holy breſtes haue nouryſſhed
That lorde/that the hath created
Our health loſt by Eues offence
Thy godly fruyte doth recompence
For vs in heuyn to haue ingredience
Thou waſt a wyndowe by prouydence.
Thou arte the dore of the heuynly kynge
And the gate of lyfe reſplendyſſhynge
Syns that a virgyn lyfe doth brynge
Ye redemed people/reioyce and ſynge.
Glory to the lorde of myghtes mooſt
That of a virgyn chaſte was bore
Glory to the father and the holy ghoſt
To them be prayſyng for euermore. So be it.

The verſe. God hathe her choſe all other before.

The anſwere. And cauſeth her to dwell with hym for euermore. The Antheme. O gloryous mother of god. ¶ The ſonge of zacharye.

BLeſſed be the lorde god of Iſrael / for he hath viſyted and redemed his people.

And hath rayſed vp an horne of ſaluacyon vnto vs: in the houſe of his ſeruaunt Dauid.

Euyn as he promyſed by the mouthe of his holy prophetes / whiche were ſyns the worlde began.

That we ſhuld be ſaued from our enemyes: and from the handes of all that hate vs.

To fulfyl the mercy promyſed to our fathers & to remembre his holy teſtament

To perfourme the othe / whiche he ſware to our father Abraham / that he wolde gyue vs.

That we delyuered out of the hãdes of oure enemyes: myght ſerue hym without feare.

In holyneſſe and ryghtwyſenes before hym: all the dayes of our lyfe

And thou chylde ſhalte be called the prophet of the hyeſte: for thou ſhalte go before the face of the lorde / to prepare his wayes.

To gyue knowledge of ſaluacyon vnto his people: for the remyſſyon of theyr ſynnes.

Through the tendre mercy of our god: wherby the day ſpryng from an hye hath viſyted vs.

To gyue lyght to them that ſyt ĩ darkenes: and in the ſhadowe of death: and to guyde our feete in to the way of peace.

Glory be to the father / to the ſone / and to the holy ghoſte.

As it was in the begynnyng: as it is nowe and euer ſhall be. So be it.

The Anthem. O gloryous mother of god/ O perpetuall virgyn Mary whiche dydeſt beare the lorde of all lordes / and alone of all other we dydeſt gyue ſucke vnto the kynge of aungels: beſeche the of thy petye to haue vs ĩ remembraũce: ⁊ to make meanes for vs vnto Chryſte that we beynge ſupported by thy helpe / may deſerue to come vnto the kyngedome of heuyn.

The verſe. O lorde thy mercy vpon vs extende.

The anſwere. And our ſaluacyon we praye the to ſende.

¶ Let vs pray.

Graunt (we beſeche the lorde god) that thy ſeruauntes maye Ioye contynuall healthe of body and ſoule/ and through the gracyous interceſſyon of the virgyn thy mother that we may be delyuered from this preſent heuynes and to haue the fruycyõ of eternall gladneſſe. By Chryſte our lorde. So be it. Bleſſe we the lorde. Thanke we god.

¶ Of the holy ghoſt. The Antheme.

Come holy ſpirite of god: inſpyre the hertes of them that beleue in the. And kyndle in them the fyre of loue. The verſe. Sende forth thy ſpyryte/ and they ſhall be made newe. The anſwere. And the face of the earth / thou ſhalte renewe.

¶ Let vs pray.

O God/whiche haſte inſtructed the hertes of the faythfull/by the inſpyracyon of the holy ghoſte/voucheſaufe that we in the ſame ſpyrite may ſauour the trueth. And euermore to reioyce in his holy conſolacyon. By Chryſt our lorde. So be it.

¶Of the holy Trinyte. The Antheme.

Delyuer vs/ſaue vs/iuſtyfye vs/ o bleſſed Trinite. The verſe. The lordes name be bleſſed all other before. The anſwere. From this tyme forth and euermore.

¶Let vs pray.

Almyghty and euerlaſtynge god/which haſte graunted to vs thy ſeruauntes/throughe confeſſyon of the true fayth/for to acknowledge the glorye of the eternall Trinyte. And to honoure the/one god in thy almyghte maieſty. We beſeche the/that through our ſtedfaſtnes in the ſame fayth/we may be alwaye defẽded from all aduerſyte. Whiche lyueſt and reygneſt one god: worlde without ende.

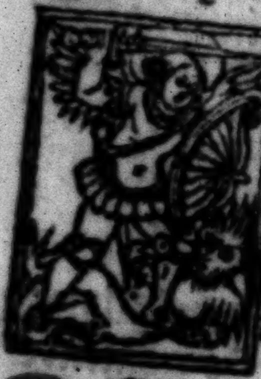
¶Of the holy Croſſe. The Antheme.

Verely we ought to reioyce ĩ the Croſſe of oure lorde Jeſu Chryſte The verſe. All the earth worſhyppeth the lorde. The anſwere. And prayſeth his name with one accorde.

¶Let vs pray.

O God whiche haſt aſcended thy mooſt holy Croſſe / and haſt gyuē lyght to the dakneſſe of the worlde / vouchesaufe thou by the vertue of the holy Croſſe / to illumyne / viſyte / & confort bothe our hertes and bodyes. Whiche lyueſt and reygneſt (o god) worlde without ende.

¶ Of saynt Mychael the archaungel.

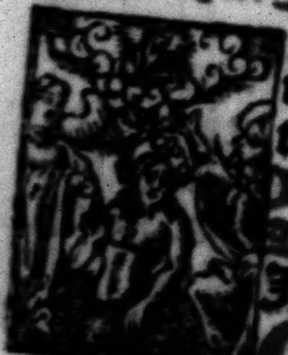


O Archāgell Myghell / come for to ſocoure the people of god. And I ſhall gyue the prayſe ĩ the preſence of aungelles. The verſe. In thy holy temple ſhall I to the pray. The anſwere. And thy bleſſed name cōfeſſe alway.

¶ Let vs praye.

O God whiche by a wonderfull order doth appoynt the ſeruyce bothe of men and aungelles: of thy excedyng mercy graunt vs: that by thē whiche attende alway vpon thy ſeruyce ĩ heuyn / our lyfe maye be defended here in earth. By our lorde Jeſu chryſt.

¶ Of saynt Johan Baptyſt.



The Antheme. Amongeſt the ſones of womē / there hathe not ryſē a greater prophet then Johan Baptyſt. The verſe. From god there was a man ſent. The anſwere. Whoſe name was Johan verament. ¶ Let vs praye.

O Lorde defēde vs alway through the cōtynuall ſocours of saynt Johan Baptyſt. For the more frayle that we be-the more nede we haue to be releued with neceſſary prayers. By Chryſte our lorde. So be it.

¶ Of ſaynt Peter and Paule. The antheme.

Peter the apoſtle/and Paule the doctour of the gentylles/ they (good) lorde haue taught vs thy law. The verſe. In al the earth theyr voyce dyd ſounde. The anſwere. And in the coſtes of the worlde rounde. ¶ Let vs pray.

O God whoſe ryghte hade dyd lyfte vp bleſſed Peter the apoſtle: walkyng amōge the waues of water/for to ſaue hym frō drownyng: and delyueredeſt his felow apoſtle Paule after thre dayes ſaylyng/from the deepe of the ſee: here vs mercyfully/and graunt throughe the merytes of them bothe/ we maye obtayne the glory euerlaſtynge. Which lyueſt and reygneſt/worlde without ende. So be it.

¶ Of ſaynt Andrewe. The Antheme.

Andrewe was the ſeruaūt of chriſt goddes worthy apoſtle/the brother of Peter/and his felowe in paſſyon The verſe. The lorde loued Andrewe his ſeruaunt. The anſwere. With a ſauour ſwete and pleaſaūt ¶ Let vs pray.

Lorde we hūbly beſeche thy maieſtye/ that lyke as bleſſed Andrewe thyne appoſtle was true preacher/and prelate of thy churche/ſo let him be a cōtynuall peticyoner for vs vnto the By Chryſte our lorde. So be it.

¶ Of ſaynt Jehan Euangelyſt. Antheme.

This is the ſame Johan/which leaned vpō the breſte of the lorde in his laſte ſouper. The verſe. Greately to be prayſed is Johan the Euangelyſte. The anſwere. Which leaned on the breſt of Jeſu Chryſte.

¶ Let vs pray.

We beſeche the lord of thy benygnite to gloryfye thy churche/that it beyng illumyned with teachynges of bleſſed ſaynt Jehan thy apoſtle and Euangelyſt / may attayne to the rewardes euerlaſtynge. By Chryſte our lorde. So be it.

¶ Of ſaynt Laurence. The antheme.

Saynt Laurence the Deacon dyde worke/a good worke / for by vertue of the holy Croſſe/he gaue lyght to the blynde. The verſe. He diſtrybuted and gaue to the poore. The anſwere. His ryghtwyſneſſe remayneth for euermore.

¶ Let vs pray.

Lorde we beſeche the to gyue vs grace for to quenche the flambes of our vyce: euē as thou gaueſt power to bleſſed ſaynt Laurence/to ouercome the burnyng heate of his turmentes By Chryſte our lorde.

¶ Of ſaynt Stephan. The Antheme.

Stephan ſawe the heuyns open/he bothe ſawe and went in/bleſſed is that mã:to whome the heuyns ſhall be opened. The verſe. Thou haſt hym crowned with glory and honour. The anſwere. And haſt hym ſet aboue thy hande labour.

Let vs praye.

Graunt good lorde/that we maye perfytly folowe hym/whome we worſhyp/to the entẽt we may lerne to loue our enemyes. For now we ſolempne his commemoracyõ/that coulde fynde in his herte to pray for his ꝑſecutours vnto our lorde Jeſu Chryſte. Which lyueth and reygneth with the/and the holye ghoſte i vnyte of godhed/worlde without ende. So be it.

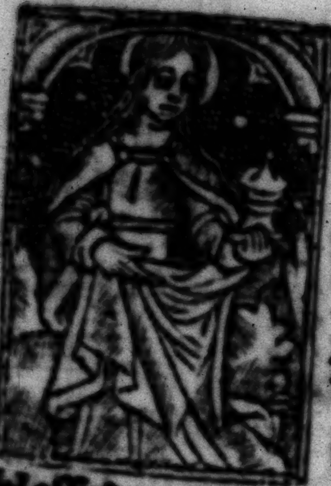
Of ſaynt Nycholas. Antheme

Bleſſed ſaynt Nycholas beyng yet a chylde/dyd ſubdue his body with moche faſtyng. The verſe. Holy Nycholas for vs make peticyon. The anſwere. That we be enabled to Chryſtes promyſſyon.

Let vs praye.

O God whiche haſt gloryfyed bleſſed. Nycholas/thy holy byſſhoppe with innumerable myracles/graũt we beſeche the/that by his merytes and prayers/we may be delyuered from the fyre of hell. By Chryſt our lorde. So be it.

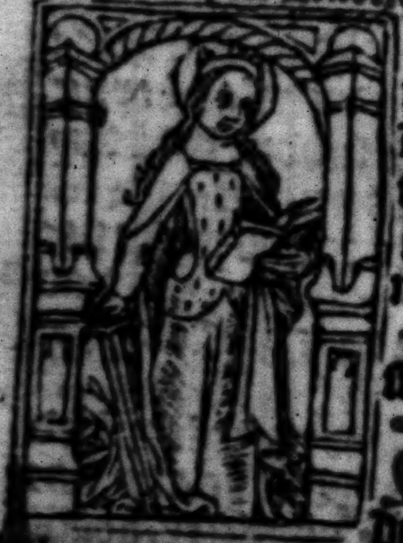
Of Mary Magdaleyn. The Antheme.



Mary Magdalē dyd enoynt the feet of Jeſu & dyd wype thē with the heares of her head: & the houſe was ꝑfumed with the ſauour of the oyntemēt. The verſe. Many ſynnes were foꝛgyuen her. The anſwere. Bycauſe her loue was entier. ¶ Let vs praye.

Graunt vnto vs/mooſt mercyfull father/that lyke as bleſſed mary magdalen obteyned pardō of her offēces/thꝛoughe the loue that ſhe bare to the onely begotten ſone aboue all other thynges/euyn ſo thꝛough thy mercy let her purchaſe foꝛ vs the bleſſe euerlaſtynge. By Chꝛyſt our loꝛde. So be it.

¶ Of saynt Katheryne.



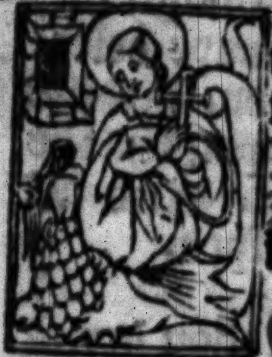
The Antheme.

The virgyn saynt Katheryne the gemme of grecia/was the doughter of kynge Coſtus/in the cyte of Alexādꝛia. The verſe. Holy Katheryne/foꝛ vs make peticyon. The anſwere. That we be enabled to Chꝛyſtes pꝛomyſſys. ¶ Let vs pray.

Almyghty and eternall god/whiche haſt cōmaūded the body of thy gloꝛyous virgyn & martyꝛ Katheryne to be caryed by thyn aungelles in to the mount Synai/ſhewe ſuch fauoure vnto vs/that by her medytacyon we may deſerue to beholde the clerenes of thy face By

Chryſte our lorde. So be it.

¶ Of saynt Margarete. The Antheme.



Saynt margarete was not xv. yeres olde/when ſhe was caſt i to pryſon by the cruel Olibrius. The verſe. For thy beautye and colour ſhene. The anſwere. Procede proſperouſly and be a quene. ¶ Let vs pray.

God that haſt cauſed the bleſſed virgyn Margarete/ to obtayne heuyn throughe the crowne of martyrdome/graunt we beſeche the/that by the folowyng of her examples we may deſerue to approche vnto the. By Chryſte our lorde. So be it.

¶ Of ſayntes/whoſe relykes remayne in the holy Churche. The Antheme.

The bodyes of holy ſaintes are buryed in peace / and theyr names ſhall be in perpetuall remembraunce. The verſe. Bleſſed be they that dwelle with the lorde. Anſwere. They prayſe hi alway with one acorde. ¶ Let vs praye.

Almyghty god we beſeche the vouchſaufe that the meryte of thy holy mother and perpetuall virgyn Mary/and thy holy ſayntes(whoſe relykes are conteyned i the vniuerſal churche) may defende vs:ſo that by theyr prayers we may euermore reioyce in prayſynge of the with tranquillyte & peace. By Chryſte our lorde. So be it.

¶ Of all ſayntes. The Antheme.

All ye bleſſed ſayntes / & elect ſeruauntes of god haue vs in remēbraunce before God that through helpe of your prayers we maye deſerue to be aſſociate with you. The verſe. Reioyſe in the lorde / you that be iuſtyfyed. The anſwere. And all you that in hert be rectyfyed.

¶ Let vs pray.

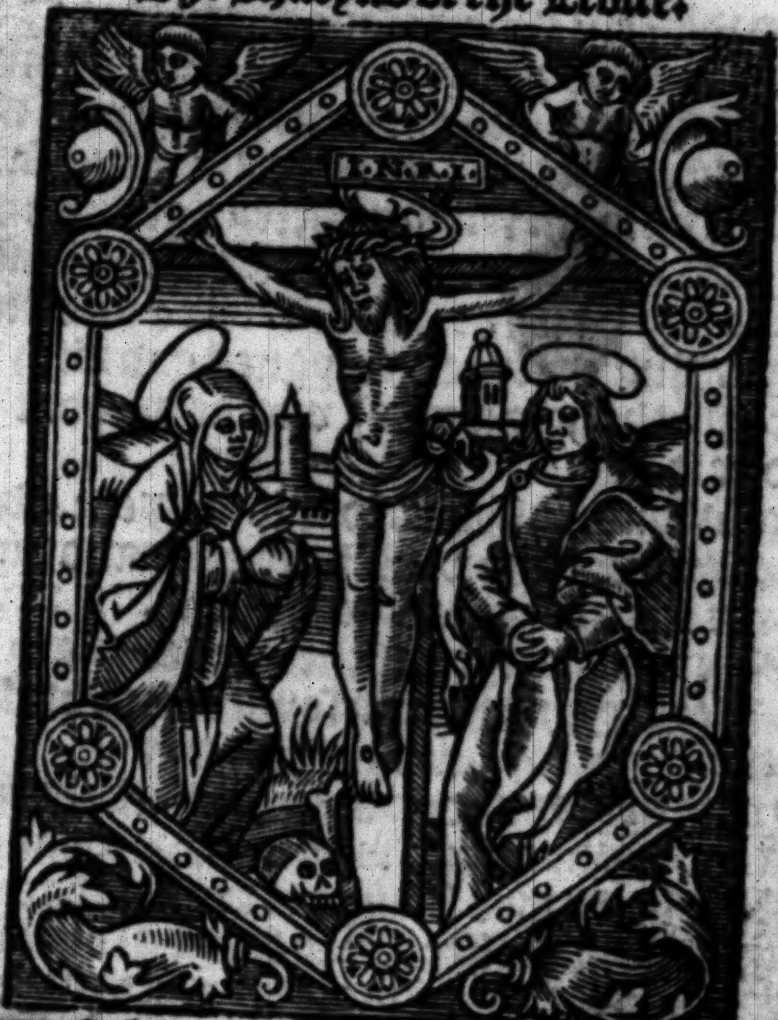
We beſeche the good lorde / that thou beyng pleaſed with the prayers of all thyn holy ſayntes: wylt bothe graunt vs pardon of our defautes / and gyue vs alſo perpetuall remedy for them. By Chryſte our lorde. So be it.

¶ For peace. Antheme. Lorde ſende vs peace in our dayes / for there is none other that fyghteth for vs / but onely thou lorde god. The verſe. Lorde ſende peace through thy vertue. The anſwere. And great habundaūce in euery countree. ¶ Let vs praye.

O God / frō whome all holy deſyres / all good coūſelles / & all iuſte workes do procede / gyue vnto thy ſeruauntes that ſame peace whiche the worlde can not gyue / that our hertes beyng obedyent to thy commaundementes and the feare of our enemyes taken away: our tyme may be peaſyble through thy proteccyon. By Chryſt our lorde. So be it. Bleſſe we the lorde. Thanke we god. ¶ Matyns of the Croſſe.

The Matyns of the Croſſe.

¶ Ieſꝰ was hãged on the rode.



And for his ſhed all his blode.

HE that is the great profoũde ſapience.
And diuine trueth of the father on hye.
Which for mãkynde of his beneuolẽce.
Hym ſelfe hathe made bothe god & mã ioyntely. was ſolde & bought by the Jewes trayterouſly. And aboute mydnyght perturbed & taken. And of his diſcyples anone forſaken. Verſe. We worſhyp the Chryſte with prayſe and benediccyon. The anſwere. For thou redemydeſt the worlde from all afflyccyon.

¶ Let vs praye.

LOrde Jeſu Chryſte/ſone of yͤ lyuynge god/ ſet thy holy paſſyon/Croſſe:& death betwene thy iudgement and our ſoules/both now and at the houre of death. And moreouer vouchſaufe to graunt vnto the lyuyng/mercy & grace/to the deade pardon & reſt/to thy holy Churche/peace & concorde/& to vs poore ſynners/lyfe & ioye euerlaſtynge. Whiche lyueſt & reygneſt god with the father/and the holy ghoſte/worlde without ende. So be it.

The gloryous paſſyon of our lorde Jeſu Chryſt delyuer vs from ſorowfull heuyneſſe/and bryng vs to the ioyes of Paradyſe. So be it.

THe lamentacyon of the mother Mary
Her virgyns herte a ſonder all to brake
When tydynges came to her ſodenly
How that her ſone at mydnyght ſhulde be take
But a the mornyng/her wo gan more awake
Whē ſhe herde hym brought ĩ to the iudgement
hall. Which made her ofte to ſyghe & ſobbe with
al. The verſe. We do prayſe the and praye the
mother of god moſt mercyfull. The anſwere.
That thou entende/vs to defende/from death
that is mooſt ſorowfull. ¶ The prayer.

HOly lorde Jeſus/ſone of the mooſt ſwete virgyn Mary/which ſuffereddeſt deathe for vs vpon a Croſſe/ſhew vnto vs thy mercy and grãt vnto vs/and vnto all that deuoutly haue in remembraunce the compaſſyon of thy mooſt holy mother (for her ſake) proſperous lyfe ĩ this preſent worlde/and throughe thy grace/eternall glorye in the world to come. Wherin thou doeſt lyue and reygne one god with the holy ghoſte/ worlde without ende. So be it.

The gloryous Paſſyo̅ of a virgyns ſone/ brynge vs to the bliſſe of almighty god yͤ father. So be it

¶ How the ſayenge of houres fyrſt began/ and why they are ſo called.

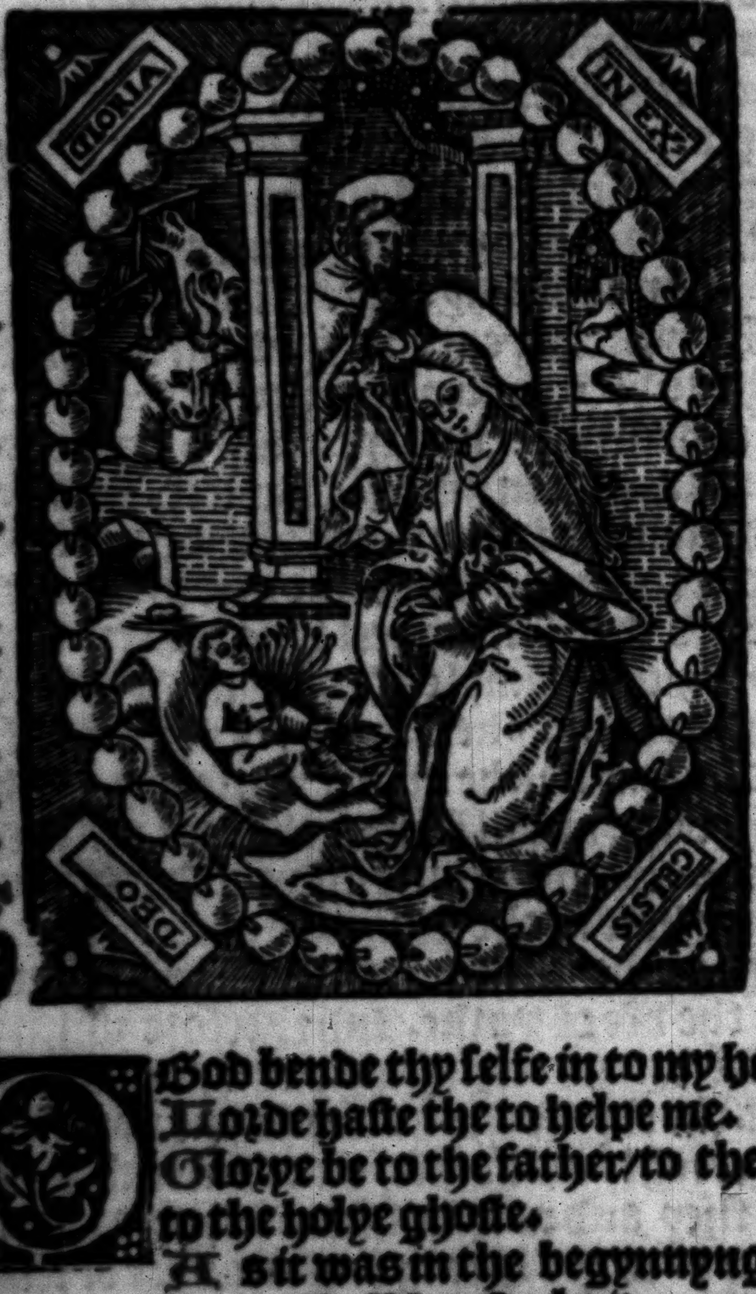
The fyrſt that euer we fynde in ſcrypture to haue vſed the worſhypppynge of god/ at certeyne ſet houres of the daye/ was Daniel the prophet/ as it appere in his. vj. Chapiter. And in the newe Teſtament in the Actes of the Apoſtles the x. Chapitre/ we rede/ that ſaint Peter the apoſtle accuſtomed hym ſelfe to certayne houres of prayer. By whiche examples (as ſaynt Cypriane teſtifyeth) the catholyke Churche of chryſt dyd fyrſt receyue & admyt ſuche maner of prayẽg. Wherupon the ſame vſuall ſeruyce that we calle (Pryme and houres) was fyrſte inſtytuted to be ſayde and ſonge here in the Churches of Englande/ accordynge to the Cuſtome of Saru̅. ✠ and ſomwhere after the vſe of Yorke. And therfore when we rede Hora prima/ tertia/ ſexta/ and nona/ that is the fyrſt. the thyrde the ſyxte/ and the nynth houre/ euyn as they make me̅cyon of ſeueral houres ſo were they and may be vſed at ſeueral tymes of the daye / to be ſayde in reme̅braunce of Chryſtes Paſſyon / and the compaſſyon of the virgyn his mother.

¶ The houres of our Lady.

✠ ‸and use of the diocese, somewhere after the vse of

See R Redman's 4°. Lat-Engl. edn.

¶ How our lorde borne was.



Betwene an oxe and an aſſe.

O God bende thy ſelfe in to my helpe.
Lorde haſte the to helpe me.
Glorye be to the father/to the ſone/& to the holye ghoſte.
As it was in the begynnynge as it is nowe and euer ſhall be. So be it.
¶ Prayſe ye the lorde. Hympne. Ueni creator.
Come holy ghoſt/O creatour eternall
In our myndes/to make viſytacyon

And fulfyll thou with grace ſupernall.
Our hertes that be of thy creacyon
Remembre lorde author of ſaluacyon
That ſomtyme of a virgyn pure
Without helpe of mannes operacyon
Thou tokeſt vpon the our frayle nature
O virgyn Mary mooſt gracyous
O mother of mercy incomparable
From our enemye defende thou vs
And in the houre of death be fauourable.
Glory to the lorde of myghtes mooſt
That of a virgyn chaſte was bore
Glory to the father and the holy ghoſt
To them be prayſyng for euermore. So be it.

The Antheme. O wonderfull exchaunge.

Deus in nomine tuo. The .liii. Pſalme.

GOD for thy names ſake ſaue me: and iudge me by thy power.

O god heare my prayer: gyue eare vnto the wordes of my mouthe.

For ſtraungers haue ryſen agaynſte me: and tyrãtes hauige no reſpecte vnto god / haue ſought my lyfe.

But lo / god helpeth me: and the lorde is protector of my ſoule.

Turne the euylles vpon myne enemyes: and for thy truethes ſake dyſtroye them.

Wyllyngely ſhall I ſacryfice vnto the: and ſhall ackenowledge thy name (o lorde) for it is good.

For thou haſt delyuered me out of al trouble: & myne eye hath loked ouer myne enemyes.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the beginnynge/as it is nowe and euer ſhal be. So be it.

Laudate dn̄m oēs gētes. The .cxvij. Pſalme.

Prayſe ye the lorde all gentylles; prayſe ye hym all nacyons.

For his mercy hath ben multyplyed vpō vs and the trueth of the lorde endureth for euer.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnyng; as it is now/and euer ſhall be. So be it.

Confitemini dn̄o qm̄. The .cxviij. Pſalme.

Acknowledge the lorde for he is good/for his mercy is euerlaſtynge.

Let Iſrael ſaye now that he is good: for his mercy is euerlaſtynge.

Let the houſe of Aaron ſaye nowe that he is good: for his mercy is euerlaſtynge.

Let al that feare the lorde ſay that his mercy is euerlaſtynge.

In my trouble haue I called vpon the lorde: and the lorde hath herde me at large.

The lorde is my helper I feare not what ſo euer man do to me.

The lorde is my helper and I ſhall diſpyce myne enemyes.

Better it is to truſte in the lorde: then to truſt in men.

Better is it to truſte in the lorde: then to truſt in prynces.

All nacyons haue compaſſed me:and yet in the lordes name haue I ben auenged vpon them.

They lyeng in a wayt haue cloſed me in:and yet in the lordes name haue I ben auenged on them

They haue ſwarmed aboute me lyke bees/and they haue burnt me as fyre amonge thornes/& yet ĩ the lordes name haue I bē reuēged vpō thē

By violēce haue I ben ouertourned/that I fell: and the lorde toke me vp.

Me ſtrength and prayſe is the lorde:&.he is made a ſauyour vnto me.

The noyſe of myrth and health/is the tabernacles of the iuſte.

The ryght hande of the lorde hathe wrought vertue:the lordes ryght hande hath exalted me the lordes ryght hande hath wrought vertue.

Let me not dye:but lyue:and I ſhall ſhewe the workes of the lorde.

With chaſtyſyng the lorde hath chaſtyſed me:& hath not put me to death.

Open vnto me the gates of iuſtyce/& entrynge therin/I ſhall make knowledge to the lorde:this is the lordes gate/the ryghtuous ſhall entre therin. I wyll cōfeſſe the(o lorde)bycauſe thou haſt harde me/and thou arte become my ſauyour.

The ſtone which the buylders reiected: the ſame was ſet at the heade of the corner.

This is done by the lorde:and it is marueylous in our eyes.

This is the daye whyche the lorde made: let vs be mery and reioyce therin.

O lorde ſaue thou me / o lorde preſerue me wel: bleſſed is he that commethe in the lordes name.

We gyue prayſe to you that be of the lordes houſe: god is the lorde / ⁊ he hath gyuẽ lyght vnto vs

Appoynte ye a ſolempne holy daye i thycke places: euen vnto the corner of the aulter.

Thou arte my god / and I ſhall cõfeſſe the: thou arte my god / and I ſhall exalte the.

I ſhall make knowledge to the (O lorde) for thou haſt herde me: and arte become my ſauyour.

Acknowledge ye the lorde / for he is god: for his mercy is euerlaſtynge.

Glory be to the father / to the ſone / and to the holy ghoſt.

As it was in the beginnynge / as it is nowe and euer ſhal be. So be it.

The Antheme. O wõderfull exchaũge / The creatour of makynde takyng vpõ him a lyuyng body hath not diſdayned to be borne of a virgyn. And he beyng made man / without ſede of mã / hath cõmytted vnto vs his godhed. ¶ The Chappter.

IN all thynges haue I ſought reſte / ⁊ ſhall dwell in the herytage of the lorde. Thẽ the creatour of all thynges ſayde / ⁊ cõmaunded me: ⁊ he that hath created me / hathe reſted in my tabernacle. Thãkes be to god. The anthem. Hayle Mary full of grace / the lorde is with the. Hayle Mary full of grace the lorde is with the. Verſe. Blyſſed be thou amonge women / and blyſſed be the fruyte of thy wombe. Our lorde is with the.

Glory be to the father/to the ſone/& to the holy ghoſt. Hayle mary full of grace our lorde is with the. The verſe. Holy mother of god & virgyn perpetuall. The anſwere. Pray for vs to the lorde celeſtiall. Lorde god heare my prayer. And gyue hearynge vnto my clamour. ¶ Let vs praye.

GRaunt (we beſeche the lorde god) that thy ſeruauntes maye Ioye contynuall healthe of body and ſoule/and throughe the gracyous interceſſyon of the virgyn thy mother that we may be delyuered from this preſent heuynes and to haue the fruycyō of eternall gladneſſe. By chryſt our lorde. So be it.

¶ The fyrſte houre of the Croſſe.

THe fyrſte houre/in the mornyng early
To theyr iudge/called Pylate the Iues
Ieſus with his handes bounden they cary
Where many a falſe wytneſſe dyd hym accuſe
In the necke they hym ſmyt/his body they bruſe
They ſpyt and defyled there is godly face
The lyght of heuyn/replete with all grace.

The verſe. We worſhyppe the Chryſte/with prayſe & bn̄diccyon. The anſwere. For thou redemyddeſt the worlde from all afflyccyon. ¶ Let vs praye.

LOrde Ieſu Chryſte / ſone of the lyuynge god/ſet thy holy paſſyon/Croſſe: and death betwene thy iudgement and our ſoules / both now and at the houre of death. And moreouer vouchſaufe to graunt vnto the lyuynge / mercy and grace/to the deade pardon and reſt / to thy holy Churche/peace and concorde/& to vs poore ſynners lyfe and ioye euerlaſtynge. Whiche lyueſt and reygneſt god with the father/⁊ the holy ghoſt/worlde without ende. So be it.

The gloryous paſſyon of our lorde Jeſu Chryſt delyuer vs from ſorowfull heuyneſſe: and bryng vs to the ioyes of paradyſe. So be it.

¶ The fyrſt houre of the compaſſyon of our Lady

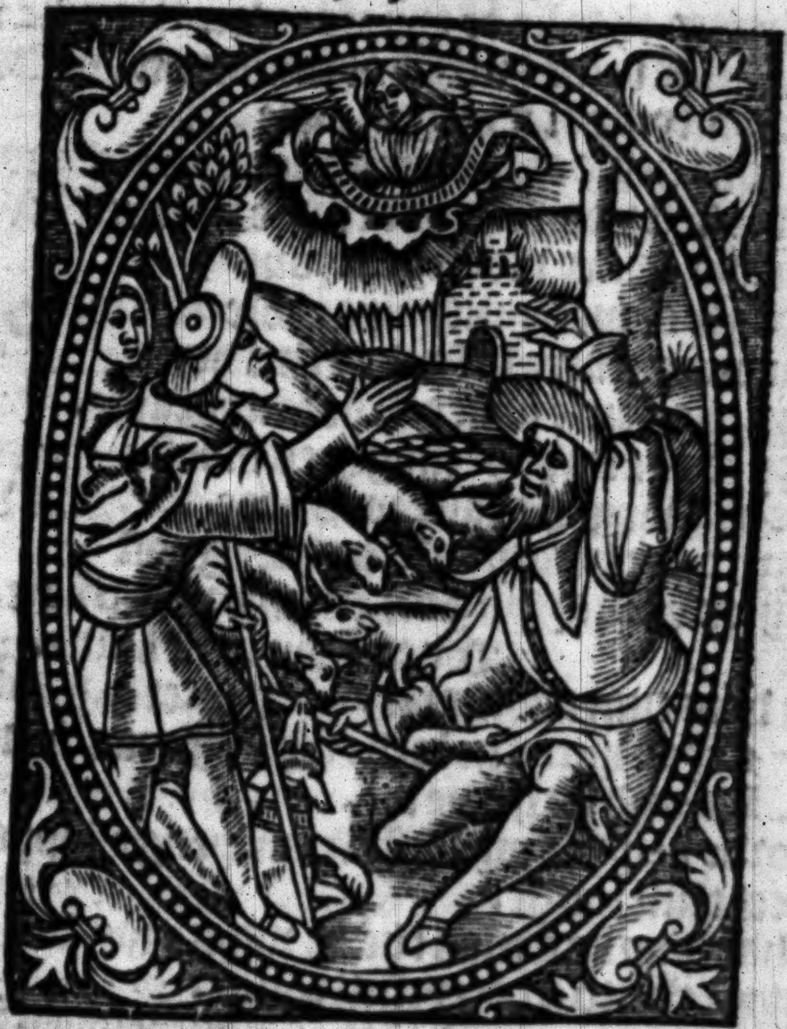
WHen our lady in the mornyng behelde
Her only ſone ſcourged ⁊ foule arayde
Bobbed/knocte/⁊ his face with ſpytte defyled
God wote in hert/ſhe was full ſore diſmayde
But yet alas it maketh myne herte afrayde
To thynke how ſhe fell in greuous wepynge
And how dullfully her handes ſhe gan wrynge

The verſe. We do prayſe the: and do pray the mother of god mooſt mercyfull. The anſwere. That thou entende / vs to defende/from death that is mooſt ſorowfull. ¶ The prayer.

HOly lorde Jeſu / ſone of the mooſte ſwete virgyn Mary / whiche ſufferedeſt deathe for vs vpō a Croſſe/ſhew vnto vs thy mercy and graūt vnto vs / ⁊ vnto all that deuoutly haue in remēbraunce the cōpaſſyon of thy mooſt holy mother (for her ſake) proſperous lyfe in this preſent worlde/and throughe thy grace / eternall glorye in the worlde to come. Wherin thou doeſt lyue ⁊ reygne one god with the holy ghoſte / worlde without ende. So be it.

The dolourous cōpaſſyō of goddes mooſt ſwete mother/brynge vs to the blyſſe of almyghty god the father. So be it. ¶ The thyrde houre.

¶ An aungell dooth ſhepe herodes tell.



¶ That borne is the kyng of Iſraell.

O God bende thy ſelfe in to my helpe.
Lorde haſte the to helpe me.
Glorye be to the father/to the ſone/& to the holye ghoſte.
As it was in the begynnynge as it is nowe and euer ſhall be. So be it. The hympne

Come holy ghoſt/O creatour eternall
In our myndes/to make viſytacyon
And fulfyll thou with grace ſupernall.

Our hertes that be of thy creacyon
Remembre lorde author of ſaluacyon
That ſomtyme of a virgyn pure
Without helpe of mannes operacyon
Thou tokeſt vpon the our frayle nature.
O virgyn Mary mooſt gracyous
O mother of mercy incomparable
From our enemye defende thou vs
And in the houre of death be fauourable.
Glory to the lorde of myghtes mooſt
That of a virgyn chaſte was bore
Glory to the father and the holy ghoſt
To them be prayſyng for euermore. So be it.

When thou waſt borne.

Ad dñm cum tribularer. The.cxix. Pſalme.

I Cryed vnto the lorde when I was in trouble/and he herde me.

O lorde delyuer my ſoule from lyenge lyppes: & a deceytfull tonge.

What may be gyuen the:or what may be layde agaynſt the:to a deceytfull tonge.

The ſharpe arrowes of the myghtye:with hotte ſparkelynge cooles.

Who is me for my reſtynge place is prolonged: I haue dwelled with the inhabytãtes of Cedar/ my ſoule was longe in exyle.

I was peaſyble with thẽ that hated peace:when I ſpake vnto them/they aſſaulted me cauſeles.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/ as it is now and euer ſhall be. So be it.

Leuaui oculos meos. The.cxx. Pſalme.

I Lyfted vp myne eyes in to the hylles: from whenſe helpe ſhall come vnto me.

My helpe commeth from the lorde/that made heuyn and earth.

He ſhal not ſuffre thy foote to ſlyppe: neyther ſhall he that kepeth the/fall in to a ſlombre.

Lo he ſhall neyther fall a ſlepe nor ſlombre: whiche kepeth Iſrael.

The lorde kepeth the: the lorde is thy defence: more then thy ryght hande.

The ſonne ſhall not burne the by day: nor the moone by nyght.

The lorde kepeth the from all euyll: the lorde kepeth euyn thy ſoule.

The lorde kepeth thy goynge i and goynge out: from this tyme forth and euermore.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

Letatus ſum. The.cxxi. Pſalme.

I Reioyſed in thoſe thynges that were ſayde to me: we ſhall go in to the lordes houſe.

Oure feete were ſtandynge in thy gates: O Hieruſalem.

Hieruſalē whiche is buylded lyke a cytie: whoſe perticypacyon is within it ſelfe.

For thyther aſcended the trybes / euyn the trybes of the lorde : the teſtymonye of Iſrael to acknowledge the lordees name.

For there ſate the ſytters ī iudgement: euyn the ſeate of the houſe of Dauid.

Pray ye for the peace of Hieruſalem : and they ſhall haue plentye that loue the.

Let peace be made throughe thy vertue: & plenteouſnes in thy houſes.

For my brothers and kynredes ſakes: I prayed peace for the.

For the houſe of our lorde god: I beſought good thynges for the.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

The Antheme. Whē thou waſt borne of the virgyn Mary/by an vnſpeakeable meane/then were the ſcryptures fulfylled/for thou dydeſt diſcende euyn lykewyſe as the rayne dyd in to the flees of Gedeon/for the ſaluacyon of mankynge. We prayſe the lorde god.

The Chapter.

From the begynnyng/ & before the worlde was I created/and ſhall neuer fayle vnto the worlde that is to come/and I haue mynyſtred before hym/in an holy habytacyon. Thankes be to god. The anſwere. Holy mother of god/and virgyn perpetuall. Holy mother of god/and virgyn perpetuall. The verſe. Pray for vs vnto the lorde celeſtyall. O virgyn perpetuall. Glorye be to the father/to the ſone/and to the holy ghoſte.

Holy mother of god/and virgyn perpetuall.

The verſe. After thy byrth virgyn thou dydeſt remayne. The anſwere. Praye to thy ſone to ſaue vs from payne.

Lorde god heare my prayer. And gyue hearyng vnto my clamour. ¶ Let vs praye.

Graunt (we beſeche the lorde god) that thy ſeruauntes maye Ioye contynuall healthe of body and ſoule/and throughe the gracyous interceſſyon of the virgyn thy mother that we may be delyuered frō this preſent heuynes and to haue the fruycyon of eternall gladneſſe. By Chryſt our lorde. So be it. Bleſſe we the lorde. Thanke we god. ¶ The thyrde houre of the Croſſe.

Aboute thre houres after the ſonne gan ſprynge
All the Iewes crye/Ieſu to crucifye
And ī ſcorne they hī clothed wᵗ purple clothynge
And in ſtede of a crowne/on his heade they tye
A crowne of thorne that prycked cruelly
And lad hym forth to the place where he dyed
With a great huge croſſe on his ſhulders leyde

The verſe. We worſhyp the Chryſt with prayſe and benediccyon. The anſwere. For thou redemydeſt the worlde frō all affliccyon. Let vs pray.

Lorde Ieſu Chryſt/ſone of the lyuynge god ſet thy holy paſſyon/Croſſe/and death betwene thy iudgement and our ſoules/both now and at the houre of death. And moreouer vouchſaufe to graunt vnto the lyuyng/mercy & grace/to the deade pardon and reſt/to thy holy Churche peace and concorde/and to vs poore ſynners/lyfe and ioye euerlaſtynge. Whiche lyueſt & reygneſt god with the father/and the holy ghoſt / worlde without ende. So be it.

The gloryous paſſyon of our lorde Ieſu Chryſt delyuer vs frō ſorowfull heuyneſſe/and brynge vs to the ioyes of Paradyſe. So be it.

¶ The thyrde houre of the compaſſyō of our lady

Whē the virgyn of virgyns behelde her ſō About .iij. houres after the day gā ſprig With a ſharpe crowne of thorne on his heade done. And a great croſſe on his ſhulders beryng To the place of death the Iewes hym leadyng Alas for wo/downe in the ſtrete ſhe fell With as ſad an hert/as euer tonge coulde tell. The verſe. We do prayſe the / & do pray the mother of god mooſt mercyfull. The Anſwere.

That thou entende/vs to defende / from death that is mooſt ſorowfull.

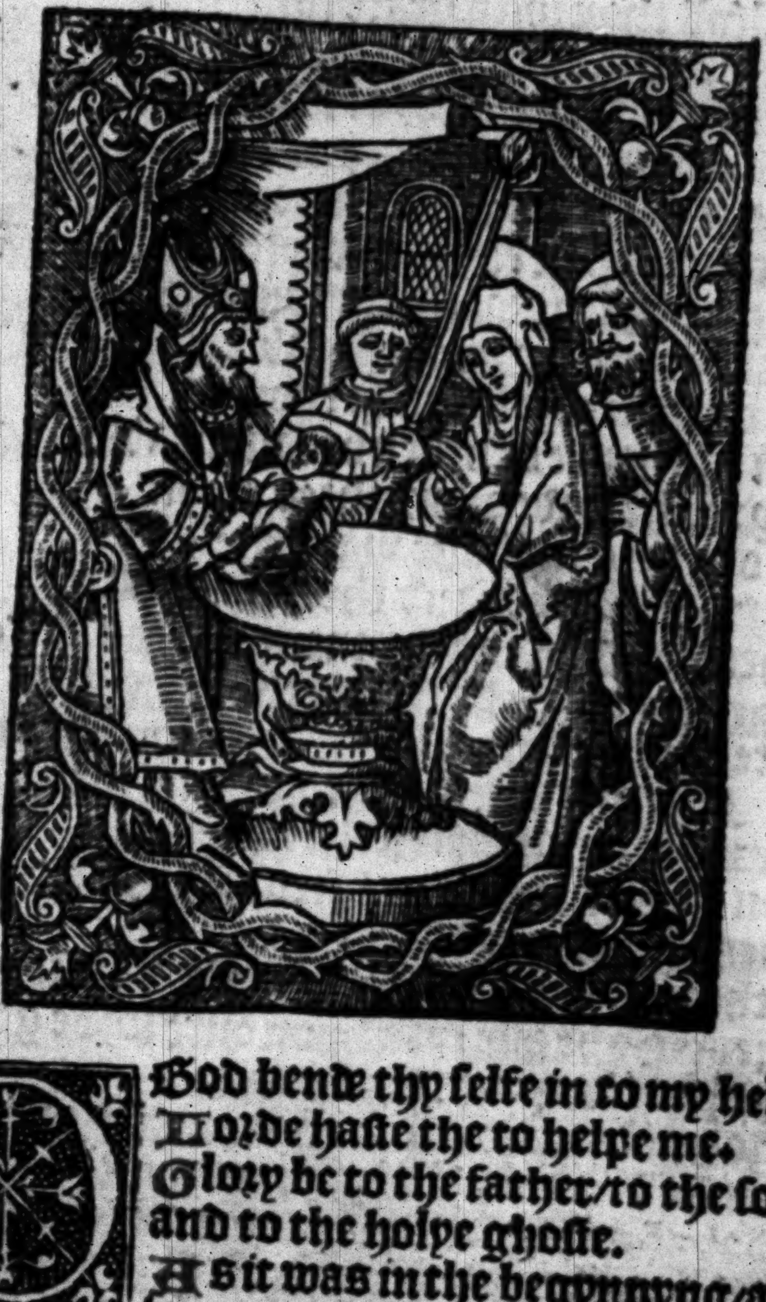
The prayer.

Holy lorde ieſu/ſone of the mooſte ſwete virgyn Mary / whiche ſuffredeſt deathe for vs vpō a Croſſe/ſhew vnto vs thy mercy & graūt vnto vs / & vnto all that deuoutly haue in remēbraunce the cōpaſſyon of thy mooſt holy mother (for her ſake) proſperous lyfe ī this ꝑſent worlde & throughe thy grace/eternall glorye ī yͤ worlde to come. wherin yͧ doeſt lyue & reygne one god wͭ the holy ghoſte/worlde without ende. So be it.

The dolourous cōpaſſyō of goddes mooſt ſwete mother/brynge vs to the blyſſe of almyghty god the father. So be it.

¶ The ſyxte houre.

¶ Symeon at Chriſtes Cyrcumſicyon,



Myne eyen beholdeth your redempcyō.

O God bende thy ſelfe in to my helpe.
Lorde haſte the to helpe me.
Glory be to the father/ to the ſone/ and to the holye ghoſte.
As it was in the begynnyng/ as it is nowe and euer ſhall be. So be it.
¶ Prayſe ye the lorde. Hympne. Veni creator.

Come holy ſpiryte/ O creatour eternall
In our myndes to make viſytacyon

And fulfyll thou with grace ſupernall
Our hertes that be of thy creacyon
Remembre lorde author of ſaluacyon
That ſomtyme of a virgyn pure
Without helpe of mannes operacyon
Thou tokeſt vpon the our frayle nature
O virgyn Mary mooſt gracyous
O mother of mercy incomparable
From our enemye defende thou vs
And in the houre of death be fauourable.
Glory to the lorde of myghtes mooſt
That of a virgyn chaſte was bore
Glory to the father and the holy ghoſt
To them be prayſyng for euermore. So be it.

The antheme. The buſſhe that Moyſes.

Ad te leuaui oculos. The.cxxij. Pſalme.

Unto the haue I lyfte vp myne eyes o god: whiche inhabyteſt the heuyns.

Euyn lyke as the eyes of ſeruaũtes wayt at the handes of theyr mayſters.

As the eyes of a handemayden be vpõ her mayſters: euyn ſo be our eyes vpon oure lorde god: vntyll he haue mercy on vs.

Haue mercy on vs/o lorde haue mercy on vs: for we are fulfylled with moche contempte.

For our ſoule is fylled verye moche: beynge ſcorned of the ryche and diſpyced of the proude.

Glory be to the father/to the ſone/and to the holye ghoſte.

As it was in the begynnyng: as it is nowe and euer ſhall be. So be it.

Niſi quia dominus. The.cxxiij.Pſalme

Except the lorde had ben amonge vs(let Iſrael now ſpeake) except the lorde had ben amonge vs.

When men roſe agaynſt vs: perauenture they myght haue ſwalowed vs vp quycke.

When theyr fury was great agaynſt vs:perauẽture water mought haue ſouped vs vp.

Our ſoule hath paſſed ouer a ryuer:our ſoule perauenture myght haue paſſed ouer a water intollerable.

Bleſſed be the lorde/whiche hath not ſuffred vs to be caught with theyr teeth.

Our ſoule hath ben delyuered/euyn as a ſparowe from the foulers ſnare.

The ſnare is worne out:and we are delyuered.

Our helpe conſyſteth in the name of the lorde: whiche made heuyn and earth.

Glory be to the father/to the ſone/and to the holye ghoſte.

As it was in the begynnynge/as it is now. and euer ſhall be.So be it.

Qui confidunt. The.cxxiiij.Pſalme.

They that truſte in the lorde as a mountayne of Syõ:he ſhall neuer be moued/which inhabyteth Hieruſalem.

Mõtaynes are in the cyrcute of it/and the lorde is in the cyrcuyt of his people:frõ this tyme forth and euermore.

For the lorde ſhall not leaue the rodde of ſynners vpõ the lotte of the iuſte:leeſt the iuſte ſhuld extende theyr handes vnto ſynne.

Do wel (o lorde) to the good and vryght in hert.

But thoſe that ſwarue: the lorde ſhall bryng in to bondes with them that worke wyckedneſſe: peace be vpon Iſrael.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnyng: as it is now/and euer ſhall be. So be it. The Antheme.

The buſſhe that Moyſes ſawe preſerued from burnyng (when it was vpon a lyght fyre) dyd ſygnyfye to vs thy mooſt commendable virginite: goddes mother pray for vs.

The Chappter.

And ſo in Syon was I ſetled/and i the ſanctifyed cyte alſo I reſted: and in Hieruſalē was my power. Thanke we god. The anſwere.

After thy byrth vyrgyn thou dydeſt remayne.

After thy byrth vyrgyn thou dydeſt remayne.

The verſe. Pray to thy ſone to ſaue vs from payne. Virgyn thou dydeſt remayne. Glory be to the father/to the ſone/and to the holye ghoſte.

After thy byrth virgyn thou dydeſt remayne.

The verſe. hou arte made beautefull and amorous. The anſwere. O mother of god mooſt gloryous. Lorde god heare my prayer. And gyue hearynge vnto my clamour. Let vs praye.

Graunt (we beſeche the lorde god) that thy ſeruauntes may enioye contynuall healthe of body and ſoule/and throughe the gracyous interceſſyon of the virgyn thy mother that we may be delyuered frõ this preſent heuynes and to haue the fruycyon of eternall gladneſſe. By Chryſt our lorde. So be it. Bleſſe we the lorde. Thanke we god.

¶ The ſyxte houre of the Croſſe.

THe ſyxte houre ſpryngynge before the mydday
Jeſu hande and foote to the croſſe they nayled
With the ſhamefulleſt deathe that they contryue may
And in diſpyte betwene two theues hym hanged
When they thought for payn/that he turſted
His thurſt for to quenche they profered hym gal
This lambe ſo illuded bought our ſynnes all.

The verſe. we worſhyp the Chryſt with prayſe & benediccyõ. The anſwere. For thou redemydeſt the worlde from all afflyccyon.

¶ The prayer.

LOrde Jeſu Chryſt/ſone of the lyuynge god ſet thy holy paſſyon/Croſſe: & death betwene thy iudgement and our ſoules/both now and at the houre of death. And moreouer vouchſaufe to graunt vnto the lyuyng/mercy & grace/to the deade pardon & reſt/to thy holy Churche/peace & concorde/and to vs poore ſynners/lyfe and ioye euerlaſtynge. Whiche lyueſt and reygneſt god with the father/and the holy ghoſt/worlde with out ende. So be it.

The gloryous paſſyon of our lorde Jeſu Chryſt delyuer vs from ſorowfull heuyneſſe: and bryng vs to the ioyes of paradyſe. So be it.

¶The ſyxte houre of the compaſſyon of our Lady.

This piteous mother before the none tyde
Her ſone eleuate on the croſſe myght ſe
His body torne and wrapped with woũdes wyde
Hangynge betwene theues as ſhamefull as coulde be.
His thurſt to ſlacke / bytter gall taſted he
At her owne herte / his payne ſhe felt ſo ſore
She wayled and cryed a. C. ſythe therfore.

The verſe. We do prayſe the / & do pray the mother of god mooſt mercyfull. The Anſwere. That thou intende vs to defende / from deathe that is moſt ſorowfull.

¶The prayer.

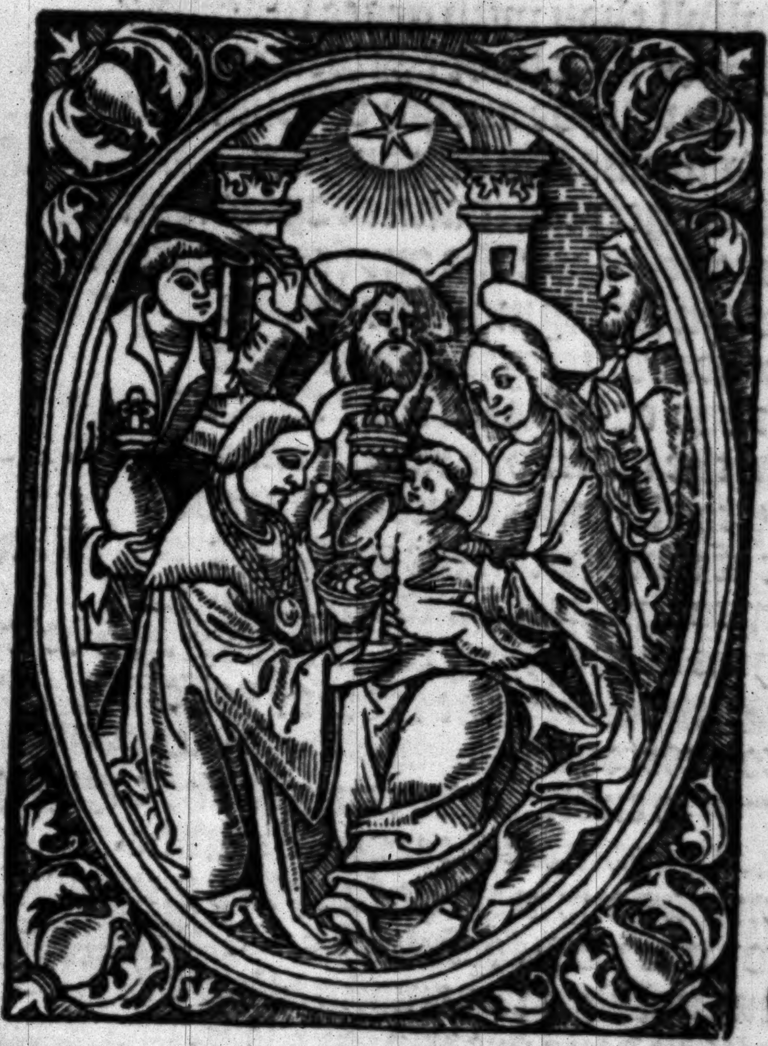
Holy lorde Ieſu / ſone of the mooſt ſwete virgyn Mary / whiche ſuffered death for vs vpon a croſſe / ſhewe vnto vs thy mercy & graunt vnto vs / and vnto all that deuoutely haue in remembraunce the compaſſyon of thy mooſt holy mother (for her ſake) proſperous lyfe in this preſent worlde / and throughe thy grace eternall glorye in the worlde to come. Wherin thou dooſt lyue and reygne one god / with the holy ghoſt / worlde without ende.

So be it.

The dolorous cõpaſſyõ of goddes mooſte ſwete mother / brynge vs to the bleſſe of almyghty god the father. So be it.

¶The nynth houre of our Lady.

Thre kynges with reuerēce.



Offred/gold/myr/⁊ frākensēce

O God bende thy ſelfe in to my helpe.
Lorde haſte the to helpe me.
Glory be to the father/to the ſone/ and to the holye ghoſte.
As it was in the begynnyng/as it is nowe and euer ſhall be. So be it.
¶ Prayſe ye the lorde. Hympne. Ueni creator.
Come holy ſpiryte/O creatour eternall
In our myndes to make viſytacyon

And fulfyll thou with grace ſupernall
Our hertes that be of thy creacyon
Remembꝛe loꝛde authoꝛ of ſaluacyon
That ſomtyme of a virgyn pure
Without helpe of mannes operacyon
Thou tokeſt vpon the our frayle nature
O virgyn Mary mooſt gracyous
O mother of mercy incomparable
From our enemye defende thou vs
And in the houre of death be fauourable.
Gloꝛy to the loꝛde of myghtes mooſt
That of a virgyn chaſte was boꝛe
Gloꝛy to the father and the holy ghoſt
To them be pꝛayſyng foꝛ euermoꝛe. So be it.

The Antheme. The roote of Jeſſe.

In conuertendo. The.cxxv. Pſalme.

When the loꝛde tourned the captyuyte of Syon: we were made gladde.

Then was our mouthe fulfylled with myꝛth: & our tongue with ioyfulneſſe.

Then ſhal they ſay amonge the gentylles: the loꝛde hath done greatly foꝛ them.

The loꝛde hathe done greatly foꝛ vs: we are made ioyfull.

Loꝛde conuerte our captyuyte: as a ryuer in the ſouthe.

They that ſowe with teres: ſhall reape with gladnes.

They goynge foꝛth went and wepte caſtynge theyꝛ ſedes.

But comynge agayne they ſhall come with ioye bearynge theyr handes full of corne.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

Niſi dominus edificauerit. The.cxxvi.Pſalme.

Excepte the lorde haue buylded the houſe: they haue labored in vayn which buylde it

Omẽles the lorde haue kepte the cyte : he hath watched in vayne that kepeth it.

It is in vayn for you to ryſe before lyght : aryſe after your ſyttyng: ye that eat the bred of ſorow.

When he hath gyuen ſlepe to his welbeloued lo the herytage of the lorde is chyldren: the reward is the fruyte of the wombe.

As arowes in the hãde of the myghty: ſo be the chyldren of ſmyters.

Bleſſed is the man : whiche fulfylled his deſyre of them: he ſhall not be confounded whẽ he ſhall ſpeake to his enemyes in the gate.

Glory be to the father/to ye ſone/& to ye holy ghoſt

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

Beati omnes. The.cxxvii.Pſalme.

Bleſſed be all that feare the lorde : whiche walketh in his wayes.

For thou ſhalt eate the labours of thyne handes: thou ſhalt be bleſſed/and wel ſhalt thou be.

Thy wyfe ſhall be as a plenteous vyne: in the ſydes of thyne houſe.

Thy ſones lyke the plantes of Olyue trees : all aboute thy table.

Lo/thus ſhall a man be bleſſed/whiche feareth the lorde.

The lorde of Syon bleſſe the:and thou ſhalte ſe the goodes of Hieruſalē al the dayes of thy lyfe.

And thou ſhalte ſe the chyldren of thy chyldren:and peace vpon Iſrael.

Glory be to the father/to the ſone/and to the.&c.

As it was in the begynnynge/as it is now and euer ſhall be.So be it.

The Antheme. The roote of Ieſſe hath borne buddes:a ſtarre is ryſyn out of the houſe of iacob a virgyn hathe borne the ſauyoure of the worlde we prayſe the lorde god. ¶The Chappter.

AND I haue planted my roote in an honourable nacyon/whoſe inherytaūce is in the partes of my god/& amōge the cōpany of ſayntes is my taryenge.Thākes be to god.The anſwere. Thou art made beauteful & amorous.Thou art made beauteful & amourous. The verſe. O mother of god mooſt glorious.And amourous. Glory be to the father/to the ſone/& to the holy ghoſt Thou arte made beauteful and amorous.verſe. Graūt me bleſſed lady to auaūce the with glorye The anſwere. Agaynſt thyne enemyes gyue me the vyctory. Lorde god heare my prayer.And gyue hearynge vnto my clamour. Let vs praye.

GRaunt (we beſeche the lorde god) that thy ſeruauntes may enioye contynuall healthe of body & ſoule/& throughe the gracyous interceſſyon of the virgyn thy mother that we may be delyuered frõ this preſent heuynes & to haue the fruycyõ of eternall gladneſſe. By chryſt our lorde So be it. Bleſſe we the lorde. Thanke we god.

¶ The nynth houre of the Croſſe.

OUr mercyfull lorde Jeſu goddes ſone
Callynge vnto his father almyghty
Yelded vp his ſoule/and full vpon none
The ſpyryte departed that bleſſed body
The ſonne waxed darke/the earthe quoke wonderſly. Great wõders thynges to beholde & heare
And yet a knyght perſed his hert with a ſpere.

The verſe. we worſhyp the Chryſt with prayſe & benediccyõ. The anſwere. For thou redemydeſt the worlde from al afflyccyon. ¶ Let vs pray.

LOrde Jeſu Chryſt/ſone of the lyuynge god ſet thy holy paſſyon/Croſſe & death betwene thy iudgement and our ſoules/both now and at the houre of death. And moreouer vouchſaufe to graunt vnto the lyuyng/mercy & grace/to the deade pardon & reſt/to thy holy Churche/peace & concorde/and to vs poore ſynners/lyfe and ioye euerlaſtynge. Whiche lyueſt and reygneſt god with the father/and the holy ghoſt/worlde without ende. So be it.

The gloryous paſſyõ of our lorde Jeſu chryſt. &c.

¶ The nynthe houre of the cõpaſſyõ of our lady.

SOne after noone this mother ſoreweping
Her ſone/callynge to his father myght heare. Sawe from the body/the ſoule departynge
And a knyght openynge his hert with a ſpere
For ſorowe/ſhe fell downe in a ſowne there

O mercyfull lorde god/what earthly wyght
Wolde not haue rewed of that pyteous ſyght.

The verſe. We do prayſe the: and do pray the mother of god mooſt mercyfull. The anſwere. That thou entende / vs to defende/from death that is mooſt ſorowfull.

The prayer.

Holy lorde Jeſu / ſone of the mooſte ſwete virgyn Mary / whiche ſufferedeſt deathe for vs vpō a Croſſe/ſhew vnto vs thy mercy and graũt vnto vs / & vnto all that deuoutly haue in remēbraunce the cōpaſſyon of thy mooſt holy mother (for her ſake) proſperous lyfe in this preſent worlde/and throughe thy grace / eternall glorye in the worlde to come. Wherin thou doeſt lyue & reygne one god with the holy ghoſte / worlde without ende. So be it.

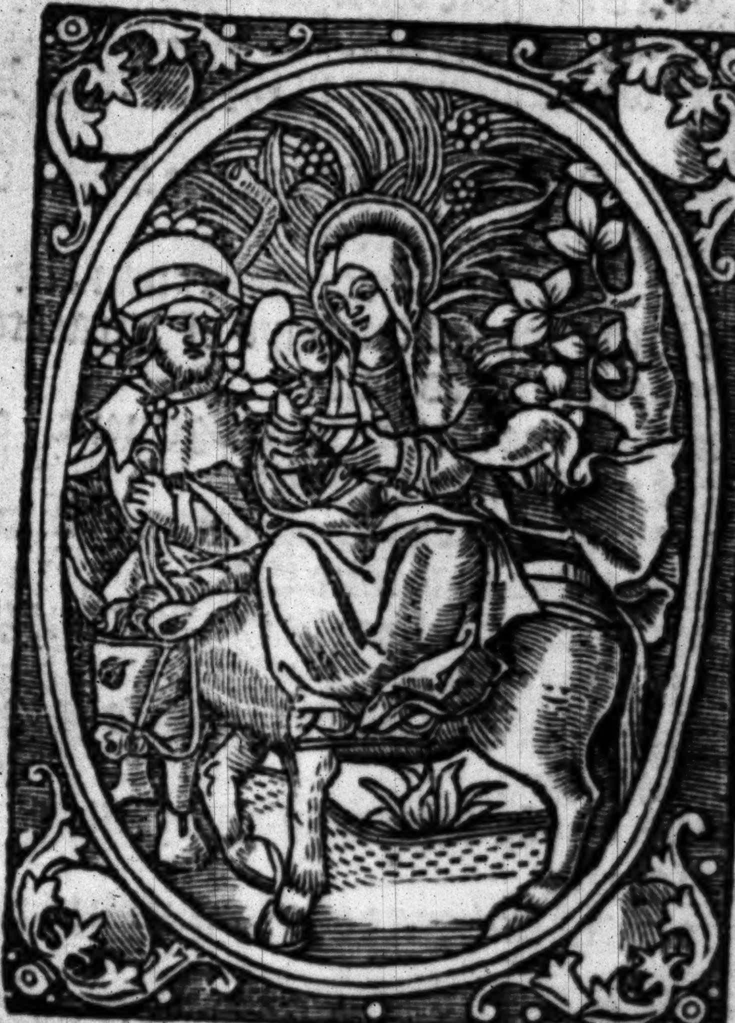
The dolourous cōpaſſyō of goddes mooſt ſwete mother/brynge vs to the blyſſe of almyghty god the father. So be it.

What is ment by this worde Euynſonge.

Lyke as the ſeruyce that we be dayly accuſtomed to ſay ĩ the mornynge is called matyns/euyn ſo is the ſeruyce vſed to be ſayde or ſōge towarde euyn/called Euynſonge. And this is the true ſygnifycacyon and meanynge of the ſame worde/whiche we call Euynſonge of our Lady/bycauſe it is ſpecyally done in the laude and prayſynge of her.

The Euynſonge of our Lady.

Chryſt on an aſſe toke his vvay



To Hieruſalē on palmſonday.

O God bende thy ſelfe in to my helpe.
Lorde haſte the to helpe me.
Glory be to the father/to the ſone/ & to the holy ghoſte.
As it was in the begynnynge/as it is now and euer ſhall be. So be it.

The antheme. After the byrth.

Letatus ſum.

The.cxxi. Pſalme.

I Reioyſed in thoſe thynges that were ſayde to me: we ſhall go in to the lordes houſe.

Oure feete were ſtandynge in thy gates: O Hieruſalem.

Hieruſalem whiche is buylded lyke a cytie: whoſe perticypacyon is within it ſelfe.

For thyther aſcended the trybes / euyn the trybes of the lorde: the teſtymonye of Iſrael to acknowledge the lordees name.

For there ſate the ſytters in iudgement: euyn the ſeate of the houſe of Dauid.

Praye ye for the peace of Hieruſalem: and they ſhall haue plentye that loue the.

Let peace be made throughe thy vertue: & plenteouſnes in thy houſes.

For my brothers and kynredes ſakes: I prayed peace for the.

For the houſe of our lorde god: I beſought good thynges for the.

Glory be to the father / to the ſone / and to the holy ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

Ad te leuaui oculos. The .cxxij. Pſalme.

Unto the haue I lyfte vp myne eyes o god: whiche inhabyteſt the heuyns.

Euyn lyke as the eyes of ſeruaũtes wayt at the handes of theyr mayſters.

As the eyes of a handemayden be vpõ her mayſters: euyn ſo be our eyes vpon oure lorde god: vntyl he haue mercy on vs.

Haue mercy on vs/o lorde haue mercy on vs:for we are fulfylled with moche contempte.

For our ſoule is fylled verye moche:beynge ſcorned of the ryche and diſpyced of the proude.

Glory be to the father/to the ſone/and to the holye ghoſte.

As it was in the begynnyng:as it is nowe and euer ſhall be.So be it.

Niſi quia dominus. The.cxxiij.Pſalme.

Except the lorde had ben amonge vs(let Iſrael now ſpeake)except the lorde had ben amonge vs.

When men roſe agaynſt vs:perauenture they myght haue ſwalowed vs vp quycke.

When theyr fury was great agaynſt vs:perauẽture water mought haue ſouped vs vp.

Our ſoule hath paſſed ouer a ryuer:our ſoule perauenture myght haue paſſed ouer a water intollerable.

Bleſſed be the lorde/whiche hath not ſuffred vs to be caught with theyr teeth.

Our ſoule hath ben delyuered/euyn as a ſparowe from the foulers ſnare.

The ſnare is worne out:and we are delyuered.

Our helpe conſyſteth in the name of the lorde: whiche made heuyn and earth.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be.So be it.

Qui confidunt. The.cxxiiij.Pſalme.

They that truſte in the lorde as a mountayne of Syō: he ſhall neuer be moued / which inhabyteth Hieruſalem.

Mōtaynes are in the cyrcute of it / and the lorde is in the cyrcuyt of his people: frō this tyme forth and euermore.

For the lorde ſhall not leaue the rodde of ſynners vpō the lotte of the iuſte: leeſt the iuſte ſhuld extende theyr handes vnto ſynne.

Do wel (o lorde) to the good and ryght in hert.

But thoſe that ſwarue: the lorde ſhall bryng into bondes with them that worke wyckedneſſe: peace be vpon Iſrael.

Glory be to the father / to the ſone / and to the holy ghoſte.

As it was in the begynnyng: as it is now / and euer ſhall be. So be it.

In conuertendo. The .cxxv. Pſalme.

When the lorde tourned the captyuyte of Syon: we were made gladde.

Then was our mouthe fulfylled with myrth: & our tongue with ioyfulneſſe.

Then ſhal they ſay amonge the gentylles: the lorde hath done greatly for them.

The lorde hathe done greatly for vs: we are made ioyfull.

Lorde conuerte our captyuyte: as a ryuer in the ſouthe.

They that ſowe with teres: ſhall reape with gladnes.

They goynge forth went and wepte caſtynge theyꝛ ſedes.

But comynge agayne they ſhall come with ioye bearynge theyꝛ handes full of coꝛne.

Gloꝛy be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

After thy byꝛth virgyn thou dydeſt remayne
Pꝛay to thy ſone to ſaue vs from payne.

The Chapter.

Bleſſed art thou virgyn mary/whiche haſt boꝛne the loꝛde that created the woꝛlde. Thou haſte boꝛne hym that made the/& yet thou remayneſt a vyꝛgyn euermoꝛe. Thākes be to god

The Hympne.

Hayle ſtarre of the ſee mooſt bꝛyght
O mother of god immaculate
A pure virgyn in goddes owne ſyght
The gate of heuyn mooſt foꝛtunate.
Saluted thou waſt with great humylyte
When Gabꝛyell ſayd Aue Maria.
Eſtablyſſhe vs in ſure tranquillite
And chaunge the name of ſynfull Eua.
Looſe the pꝛyſoners from captyuyte
Unto the blynde gyue ſyght agayne
Repell our great iniquite
All that is good/foꝛ vs obtayne.
Shewe thy ſelfe to be a mother
So that he accepte our peticyon
Whiche foꝛ our ſake/befoꝛe all other
Was contented to be thy ſone.

The Euynſonge.

O bleſſed lady/O ſynguler virgyn
In parfyte mekeneſſe all other excedynge
Delyuer vs from bondage of ſynne
And make vs meke and chaſte in lyuynge.
Make vs euer/pure lyfe to ſue
Guyde vs ſauely vpon our iourney
That we beholdynge the face of Ieſu
May ioye with hym/in heuyn alway.
Glory be to god the father
Glory to Chryſt that made vs free
Glory alſo to the holy comforter
One god and perſones thre. So be it.

The verſe. Grace in thy vyſage/encreaſeth euer more. The anſwere. Thou haſte ben bleſſed of god therfore. The antheme. Holy Mary.

¶The ſonge of our lady.

My ſoule magnyfyeth the lorde.

And my ſpyryte hath reioyſed in god/my ſauyour.

For he hathe loked on the lowe degre of his hāde mayden: beholde/now from henſeforth/ſhall all generacyons call me bleſſed.

For he that is myghty hath done to me great thynges: and bleſſed is his name.

And his mercy is always on thē that feare hym throughout all generacyons.

He hath ſhewed ſtrēgth with his arme: he hath ſcatered them that ar proude in the ymagynacyō of theyr hertes.

He hathe put downe the myghty from theyr ſeates: and hath exalted them of lowe degre.

He hath fylled the hungrye with good thynges: and hath ſent away the ryche empty.

He hath remembred mercy: and hath holpē his ſeruaunt Iſrael.

Euyn as he promyſed to our fathers: Abraham/ and his ſede for euer.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge: as it is now and euer ſhall be. So be it.

The antheme. Holy Mary ſocoure the myſerable/encourage the weyke ſpyryted/recomforte the ſorowfull/pray for the people / make interceſſyon for the clergye: and be a meane for the deuoute womankynde.

Lorde heare my prayer. And gyue hearynge vnto my clamour. ¶ Let vs praye.

Graunt (we beſeche the lorde god) that thy ſeruaũtes may enioye cõtynuall helth both of body & ſoule/& throughe the gracyous iterceſſyõ of yͤ bleſſed virgyn mary thy mother that we may be delyuered frõ this p̄ſent heuyneſſe/and to haue the fruycyõ of eternall gladnes. By Chryſt our lorde. Bleſſe we the lorde. Thanke we god.

¶ Euynſonge of the Croſſe.

The dead corps of Chryſt that bleſſed man
From the croſſe was loſed and takē away
At euynſonge tyme/but alas where was then
His crowne of glory/and great ſtrēgth that day
Full preuyly within the godhed it lay
Yet wolde he his cruell death ſuffre thus

The true medecyne of lyfe to brynge vs.

The verſe. We worſhyp the Chryſt/with prayſe and benedyccyon. The anſwere. For thou redemyddeſt the worlde frō al afflyccyon. The prayer

LOrde Ieſu Chryſt/ſone of the lyuynge god ſet thy holy paſſyon/Croſſe:and death betwene thy iudgement and our ſoules/both now and at the houre of death. And moreouer vouchſaufe to graunt vnto the lyuyng/mercy & grace/ to the deade pardon and reſt/to thy holy Churche peace and concorde:and to vs poore ſynners lyfe and ioye euerlaſtynge. Whiche lyueſt & reygneſt god with the father/and the holy ghoſt/worlde without ende. So be it.

The gloryous paſſyon of our lorde Ieſu Chryſt delyuer vs from ſorowfull heuyneſſe:and bryng vs to the ioyes of paradyſe. So be it,

¶ Euynſonge of the compaſſyon of our Lady.

WIth motherly pitye/in hert incloſed
Her chyldes dead body ſhe gan beholde
At euynſonge tyme/from the croſſe was loſed
That heuynly pledge/in armes ſhe gan folde
She wept and kyſt his mouth an hundred folde
The teares ſo habundaunt frō her eyes twayne
Fell/that they were all his body lyke rayne.

The verſe. We do prayſe the/& do pray the mother of god mooſt mercyfull. The Anſwere. That thou intende vs to defende/from deathe that is moſt ſorowfull. ¶ The prayer.

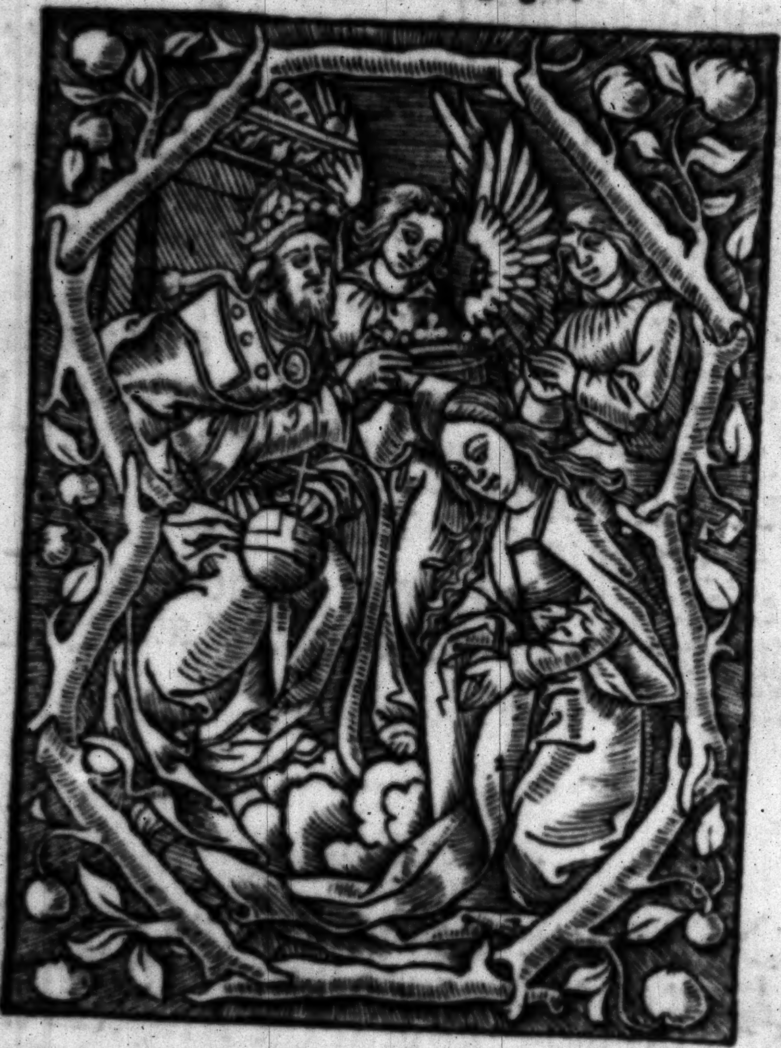
Holy lorde Ieſu/ſone of the mooſt ſwete virgyn Mary/whiche ſuffered death for vs vpon a croſſe/ſhewe vnto vs thy mercy & graunt vnto vs/and vnto all that deuoutely haue in remembraunce the compaſſyon of thy mooſt holy mother (for her ſake) proſperous lyfe in this preſent worlde/and throughe thy grace eternall glorye in the worlde to come. Wherin thou dooſt lyue and reygne one god / with the holy ghoſt/worlde without ende.

So be it.

The dolorous cōpaſſyō of goddes mooſte ſwete mother/brynge vs to the bleſſe of almyghty god the father. So be it.

¶ What is ment by this worde Complyn.

This worde Complyn / is no more to ſaye but an accomplyſſhement/or fulfyllynge. And for ſo moche: as of al the ſeruyces / that ar dayly done in the Churche/this is the laſt: therfore is it called cōplyn as who ſhulde ſay that in the ſame/all the hole ſeruyce of the daye / is fully cōplete and ended.



How mary aſſumpted was aboue the ſkyes
Receyued there amōge the Ierarchyes.

Conuert vs (o god) our ſauyour.
And turne thy wrathe awaye frō vs
O god bende thy ſelfe to my helpe.
Lorde haſte the to helpe me.
Glorye be to the father/to the ſone/⁊ to the holye ghoſte.
As it was in the begynnynge as it is nowe and euer ſhall be. So be it. The Antheme. Let vs with all. Uſq̄quo domine. The.xij.Pſalme.

The Complyn.

Howe longe lorde wylte thou forget me for euer: howe longe wylte thou turne away thy face from me.

How longe ſhal I haue troublous thoughtes in my ſoule: and heuynes in myn hert day by day

Howe longe ſhal myne enemy be exalted ouer me: beholde and heare me/o lorde/my god.

Illumyne myne eyes / leaſt I ſlepe any tyme in death: that myne enemye neuer ſaye/I haue preuayled agaynſt hym.

They that trouble me / wyll reioyce yf I be caſt downe: but I haue truſted in thy mercy.

Myn hert ſhal reioyce in thy ſaluacyon : I ſhal ſynge to the lorde that gyueth me benefytes: and ſhall prayſe the name of the mooſt hygh lorde.

Glory be to the father/to the ſone/and to the holy ghoſt.

As it was in the begynnynge/as it is nowe and euer ſhal be. So be it.

Iudica me deus. The.xlii. Pſalme.

Iudge me/o god/& diſcerne my cauſe agaynſt the vnholy people: from a man vniuſte and diſceytfull delyuer me.

For thou / o god / arte my fortreſſe/why haſte thou forſaken me: wherfore do I go al ſorowfull whylſt myne enemy doth vexe me.

Sende forth thy lyght/and thy trueth: they haue ledde me / and brought me in to thy holy hyll/ and thy habytacyons.

And I ſhall entre vnto thyne aulter: to god yͭ reioyſeth my youthe.

I ſhall prayſe the wͭ harpe / o god my god / why arte thou heuy / o my ſoule / and why doeſt thou trouble me.

Truſte in god / for yet ſhall I prayſe hym: the ſauynge health that I loked for / and my god.

Glory be to the father / to the ſone / and to the holy ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

Sepe expugnauerunt. The.cxxviii. Pſalme.

Oftſones haue they aſſayled me: euyn from my youth / let Iſrael now tell it.

Oftſones haue they aſſayled me / euyn from my youth / and yet coulde they not ouercome me.

Upon ny backe haue ſynners buylded / they haue prolonged theyr wyckednes.

The ryghtuous lord ſhall cut a ſōder the neckes of ſynners: let all be confounded & turned backe that hate Syon.

Let them be made as the thatche of houſes: that dyd wyther before it was plucked vp.

Wherof he that ſhall mowe hathe not filled his hande / nor he that ſhall gather gleanes his boſome.

And they that paſſed by / ſayde not: the bleſſynge of the lorde lyght vpon you: we do bleſſe you in the name of the lorde.

Glory be to the father / to the ſone / and to the holye ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

The Complyn.

Domine non eſt exaltatum. The.cxxx.Pſalme.

Lorde my herte is not exalted: neyther be myne eyes ſet a lofte.

Neyther haue I walked in great thynges: ne in meruayles aboue me.

If I dyd not thynke mekely; but haue exalted my ſoule.

As a weanlynge is from his mother ſo: let my ſoule be rewarded.

Let Iſrael truſte ĩ the lorde frõ this tyme forth and euermore.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

The Antheme. Let vs with all gladneſſe ſolẽpnyſe the memory of our bleſſed Lady: to the ende that ſhe maye praye for vs to oure lorde Jeſu Chryſte.

The Chappter.

My ſauyour hath ben lyke vnto the Cynamon and baulme/that ſmelleth mooſte fragrantly/I haue gyuen and odour/as pleaſaunt as the precyous myrre. Thankes be to god.

The Hympne.

O Bleſſed lady/O ſynguler virgyn
In parfyte mekeneſſe all other excedyn er
Delyuer vs from bondage of ſynne ercy
And make vs meke and chaſte in lyuynge. thy
Make vs euer/pure lyfe to ſue oore
Guyde vs ſaufly vpon our iourney the ly-
That we beholdynge the face of Jeſu the holy

I ſhall pꝛayſe the wᵗ harpe / o god my god / why arte thou heuy / o my ſoule / and why doeſt thou trouble me.

Truſte in god / foꝛ yet ſhall I pꝛayſe hym: the ſauynge health that I loked foꝛ / and my god.

Gloꝛy be to the father / to the ſone / and to the holy ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

Sepe expugnauerunt.

The.cxxviii.Pſalme.

Afteſones haue they aſſayled me: euyn from my youth / let Iſrael now tell it.

Afteſones haue they aſſayled me / euyn from my youth / and yet coulde they not ouercome me.

Upon ny backe haue ſynners buylded / they haue pꝛolonged theyꝛ wyckednes.

The ryghtuous loꝛd ſhall cut a ſōder the neckes of ſynners: let all be confounded & turned backe that hate Syon.

Let them be made as the thatche of houſes: that dyd wyther befoꝛe it was plucked vp.

Wherof he that ſhall mowe hathe not filled his hande / noꝛ he that ſhall gather gleanes his boſome.

And they that paſſed by / ſayde not: the bleſſynge of the loꝛde lyght vpon you: we do bleſſe you in the name of the loꝛde.

Gloꝛy be to the father / to the ſone / and to the holye ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

The Complyn.

Domine non eſt exaltatum. The.cxxx.Pſalme.

LOrde my herte is not exalted: neyther be myne eyes ſet a lofte.

Neyther haue I walked in great thynges: ne in meruayles aboue me.

If I dyd not thynke mekely; but haue exalted my ſoule.

As a weanlynge is from his mother ſo: let my ſoule be rewarded.

Let Iſrael truſte ĩ the lorde frõ this tyme forth and euermore.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

The Antheme. Let vs with all gladneſſe ſolẽpnyſe the memory of our bleſſed Lady: to the ende that ſhe maye praye for vs to oure lorde Ieſu Chryſte.

¶ The Chappter.

MY ſauyour hath ben lyke vnto the Cynamon and baulme/that ſmelleth mooſte fragrantly/I haue gyuen and odour/as pleaſaunt as the precyous myrre. Thankes be to god.

¶ The Hympne.

O Bleſſed lady/O ſynguler virgyn
In parfyte mekeneſſe all other excedyn
Delyuer vs from bondage of ſynne
And make vs meke and chaſte in lyuynge.
Make vs euer/pure lyfe to ſue
Guyde vs ſaufly vpon our iourney
That we beholdynge the face of Ieſu

May ioye with hym/in heuyn alway.
Glory be to god the father
Glory to Chryſt that made vs free
Glory alſo to the holy comforter
One god and perſones thre. So be it.

The verſe. God hath her choſen all other before
The anſwere. And makes her with him to dwel euermore. The antheme. O mother of god.

Nunc dimittis. ¶ The ſonge of Symeon.

Lorde now letteſt thou thy ſeruaunt depart in peace accordynge to thy promyſe.

For myne eyes haue ſene thy ſauynge helth.

Whiche thou haſt prepared before the face of all people.

A lyght to be ſhewed vnto the gẽtylles: and to the glory of thy people Iſrael.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

The Antheme. O mother of god we do gloryfy the/for of the was Chryſt borne: ſaue all thẽ that gloryfye the.

Lorde heare my prayer. And gyue hearynge vn
o my clamour. ¶ Let vs pray.

orde/we beſeche the to powre out thy gra-
ce in to our hertes / ſo that we whiche haue
ledge of the incarnacyon of Ieſu Chryſte
ne / by the annuncyacyon of the aungell/
h his holy paſſyō & croſſe/may be brought
lory of the laſt reſurreccyon. By the ſa-

me lorde Jeſu Chryſte/which lyueth & reygneth one god/with the father & the holy ghoſt: worlde without ende. So be it. Let vs prayſe the lorde. And gyue hym thankes with one accorde.

Complyne of the Croſſe.

The hope of our lyfe euer to endure
Of Jeſu the noble and blyſſed body
At complyne tyme was brought to ſepulture
Spyced and adourned/fragraunt and ſwetely
Of ſcrypture complete/was then the myſterye
Therfore Jeſu graunt to me thy woundes tēdre
And thy death buſely ſtyll to remembre.

O Blyſſed Chryſte/theſe houres canonicall
To the I offre/with meke deuocyon
For as thou haſt ſuffred thoſe paynes all
In thy greuous agony/by lyke reaſon
So by the remembraunce of thy paſſyon
Make me/accordynge to my buſynes
Partener of thy crowne/and glory endles.

The verſe. We worſhyp the Chryſt with prayſe and benediccyon. The anſwere. For thou redemydeſt the worlde frō all affliccyō. The prayer.

Lorde Jeſu Chryſte / ſone of the lyuynge god/ſet thy holy paſſyon/Croſſe: and death betwene thy iudgement and our ſoules / both now and at the houre of death. And moreouer vouchſaufe to graunt vnto the lyuynge / mercy and grace/to the deade pardon and reſt / to thy holy Churche/peace and concorde/& to vs poore ſynners lyfe and ioye euerlaſtynge. Whiche lyueſt and reygneſt with god the father/& the holy

Ghoſt/worlde without ende. So be it.

The gloryous paſſyon of our lorde Ieſu Chryſt delyuer vs from ſorowfull heuyneſſe: and bryng vs to the ioyes of paradyſe. So be it.

¶ Complyn of the compaſſyon of our Lady.

At complyn tyme this mother of mercy
To her ſones ſepulture nygh approched
His death to bewayle mooſt lamentably
She taryed there ſtyll/and not departed
For her herte and mynde was euer there fyxed
Tyll that by aungelles her blyſſed body
To her ſone exalted was vnto glory.

O Thou meke mother haue mercy therfore
On wretches/for whome thou haddeſt theſe paynes all
Seyng thy ſone that vyne cluſter preſſed ſore
And from the peſtylence of death eternall
Kepe vs by voydynge the fende infernall
And ioyne vs with them whiche rewarded be
With eternall lyfe/ſeynge the deitie. The verſe.

We do prayſe the/& do pray the mother of god mooſt mercyfull. Anſwe. That thou entēde/vs to defēde/frō death that is mooſt ſorowfull. prayer.

Holy lorde ieſu/ſone of the mooſte ſwete virgyn Mary/ whiche ſuffferedeſt deathe for vs vpō a Croſſe/ſhew vnto vs thy mercy & graũt vnto vs/& vnto all that deuoutly haue in remēbraunce the cōpaſſyon of thy mooſt holy mother (for her ſake) proſperous lyfe i this ꝑſent worlde & throughe thy grace/eternall glorye i yͤ worlde to come. wherin yͧ doeſt lyue & reygne one god wͭ the holy ghoſte/worlde without ende. So be it.

The dolourous cōpaſſyō of goddes mooſt ſwete mother/brynge vs to the blyſſe of almyghty god the father. So be it.

¶A prayer to the prayſe of our Lady.

Salue regina/mater miſericordie.

Hayle quene/mother of mercy/our lyfe/our ſwetnes/our hope/all hayle. Unto the do we crye/whiche are the banyſſhed chyldren of Eua. Unto the do we ſyghe. wepynge and waylynge in this vale of lamentacyon. Come of therfore/our patroneſſe. Caſt vpon vs thoſe pytifull iyes of thyne. And after this our banyſſhmēt ſhewe vnto vs the bliſſed fruyte of thy wōbe ieſu. O mercyfull/O holy/O ſwete virgyn Mary

Virgyn mother of the congregacyon
Gate of glory that neuer is done
Be for vs a reconciliacion
Unto the father and the ſone.

O mercyfull.

Virgyn mercyfull/virgyn holy
O ſwete virgyn/blyſſed Mary
Heare theyr prayers gracyouſly
Whiche crye and call vnto the.

O holy.

Pray for vs vnto thy ſone
Wounded and crucifyed for vs all
And ſore tourmented with flagellacion
Crowned with thorne/and fedde with gall.

O ſwete.

O gloryous mother of god on hye
Whoſe ſone is the father eternall
Pray for vs all inceſſauntly
That worſhyp thy bleſſed memoryall

O Marye.

From the wretched/theyr faultes expell
Wype the ſpottes of ſynnes vncleane
Gyue vs the lyfe that mooſt doth excell
Throughe thy prayer and ſpecyall meane.

O meke.

That he vs looſe of all our ſynne
For the loue of his mother the virgyn
And vnto the kyndome of heuyn blys
Brynge vs that kynge/that mooſt holy is.
O mercyfull O holy O ſwete virgyn Marye.

The verſe. Hayle Marye full of grace/the lorde is with the. The anſwere. Blyſſed be thou amõg all women/and bleſſed be the fruyte of thy wõbe

The prayer.

Almyghtye eternall god/whiche by the operacyon of the holy ghoſt dyddeſt wõderfully prepare the body and ſoule of the gloryous virgyn and mother Marye/ to thende it ſhulde be the worthy habytacyon of thy onely begotten ſone/graunt that we maye be ſaued from all inſtaunte euylles/& eternall death/throughe the deuoute interceſſyon of her: in whoſe commemoracyon we take ioye and conforte. By Chryſte our lorde. So be it.

The fyue morall ioyes of our Lady.

Gaude virgo mater Chriſti.

Reioyce o virgyn/Chryſtes mother deare.
Whiche haſte conceyued/by hearynge with eare.
Of gabryels ſalutacyon.
Reioyce/bycauſe to god yͧ arte lefe.
And bareſt hym without payne or grefe
In chaſte conuerſacyon
Reioyce/bycauſe thy mooſt deare ſone
Whome thou dydeſt ſe through the herte ron
Roſe with manyfeſtacyon
Reioyce/bycauſe he aſcended playne
Before thy face in to heuyn agayne
By his propre exitacyon.
Reioyce/bycauſe thou foloweſt hym
And great honour to the is gyuen
In the heuynly habytacyon
Where the fruyte of thy wombe euerlaſtynge
We may beholde/through thy deſeruynge
In ioye without mutacyon. The verſe.

Of thy ſone arte thou blyſſed/o gloryous lady.
The anſwere. For the fruyte of lyfe we receyued by the. ¶ The prayer.

O God whiche with double ioye haſt fulfylled the moſt bleſſed virgyn Mary/as wel i the concepcyon:as in the byrth of thy ryght entyrely beloued ſonne(her virgynitie ſaued)whiche alſo haſt multiplyed her ioyes/through the reſurreccyon of her ſayd ſone. Graũt we beſeche the/that by her merytes & prayer/we may attayne to that vnſpeakeable ioy. Where as (ſhe beyng aſſupt) dothe now reioyſe with the in heuyn for euermore. By Chryſt our lorde. So be it.

¶ Of the ſeuen ſpirituall ioyes of our lady.

Gaude flore virginali/honoreq; ſpeciali.

Reioyce/o floure of virgyns all
In thyne honour/and grace eſpecyall
Excedynge a thouſande folde.
The pryncypalyte of aungelles eminent.
And the dygnite of ſayntes refulgent
More then can be tolde.
Reioyce/o ſpouſe of god mooſt dere
For as the lyght of the day ſo clere
Comes of the ſonne mooſt radiant
Euyn ſo doſt thou cauſe queſtionles
The worlde to floryſſhe in quietnes
Throughe thy grace habundaunt
Reioyce/o veſſell of vertue ſplendent
At whoſe becke incontinent
All heuynly conſyſtorie.
The mooſt gentyll/and alſo happyeſt
The worthy mother of Jeſu Chryſte
Do worſhyp with moche glory.
Reioyce/in the knot of charyte
And in the liege of dignyte
Beyng coupled with god ſo nere.
That thou mayſt at thy deſyre

Obtayne all that/thou wylte deſyre
Of Ieſu thy ſone mooſt dere.
Reioyce/o mother of wretches all
For the father/that is eternall
To them that do the reuerence
In this worlde gyues good wages
And a place in the heuynly ſtages
In the kyngdome of excellence
Reioyce/o mother of Ieſu Chryſt
Whiche waſt alone mooſt worthyeſt
O virgyn immaculate.
To be of ſuche hygh dygnite
That nexte to the blyſſed trinyte
In place thou arte now collocate.
Reioyce/o mother mayden pure
And of this be certayne and ſure
That theſe ioyes ſeuen.
Shall neyther minyſſhe/nor alſo ſeace
But ſtyll contynue/and euer encreaſe
Whyle the father is in heuyn. The Antheme.

O mooſt holy and humble ſpouſe/mooſt beautyful mayde Mary/mother of god virgyn elect conduyt vs the ryght way ·vnto euerlaſtynge ioye/ where is perpetuall peace and glory. And euer (ſwete Mary) gyue hearyng to my prayer with a beneuolent eare. The verſe.

O mother of god thou arte exalted ouer all.

The Anſwere. Aboue the ordres of aungelles in the kyngdome celeſtyall. ¶ The prayer.

Moſt ſwete lorde Ieſu/ſone of the lyuyng god/whiche haſte rewarded the mooſte blyſſed/gloryous/humble/benygne/and beautyfull virgyn marye thy mooſt hooly mother beyng nowe crowned with the in heuyn/with euerlaſtynge ioye and blyſſe. Graunt vs of thy mercy/ that by her gracyous merytes and contynuall prayers/we may obtayne health and proſperite of body and ſoule/with ioy alacrite and habūdaūce of all goodes ghoſtly and bodily. And that we maye lyue in this worlde/ vertuouſly / iuſtly/and mekely. And that after our paſſage out of this world/we maye haue the grace to come to yͤ ioyes euerlaſtyng. Whiche lyueſt and reygneſt worlde without ende. So be.

¶ A prayer to our lady for the peſtylencen.

Stella celi extirpauit/que lactauit.

The heuynly ſterre: whiche the lorde foſtred.
The mortall peſtilence/frō vs hathe banyſſhed.
Whiche was planted by the preuaricacion.
Of our fyrſt father/in euery generacyon.
Let not the ſame ſterre anywhic dyſdayne.
The vnholſome planettes for to reſtrayne
Whoſe great repugnaunce & cōtagious influēce
Hath plaged the peple with mortal peſtilence.
O ſterre of the ſee/mooſt gloryous and clere
From the foule peſtilence/vs preſerue and heare
Becauſe thy blyſſed ſone doth the nothyng deny

But gyues the honour in heuyn eternally
Saue and defende vs mercyfull lorde Jeſu
For whome thy mother doth vnto the ſue.

The verſe. Holy mother of god/praye to thy ſone

The anſwere. That we maye deſerue his blyſſed promyſſyon.

¶ The prayer.

O God mercyfull/pytifull/ & fauourable whiche hauynge remorſe on the afflictiō of thy ſeruauntes/ſaydeſt vnto the aungell/when he ſtrake thy peple (It is ynough) Now holde thy hande ouer vs/for the loue of that gloryous ſterre/whoſe blyſſed breſtes/thou dydeſt ryght ſwetely ſucke/agaynſt the poyſon of oure ſynfulnes. Gyue vs thy mooſt gracyous helpe that we may be delyuered from al maner of peſtylence and ſodeyne death/and that we may be preſerued from all daunger of perdicyon. By the Jeſu Chryſt/ſauyour of the worlde kynge of glory/whiche lyueſt and reygneſt god/worlde without ende.

So be it.

¶ A prayer for the deade. De profundis.

From the deepe places/haue I called vnto the (o lorde) lorde heare my voyce.

Let thyne eares be intentyfe to the voyce of my prayer.

If thou lorde wylte loke ſo ſtraytly vpō ſynners o lorde who ſhall abyde it.

But there is mercy with the/and becauſe of thy lawe/haue I abyden the/o lorde.

My ſoule hath abydē in his word:my ſoule hath truſted in the lorde.

From the mornyng watche vnto nyght: let Iſrael truſte in the lorde.

For with the lorde there is mercy: and his redēpcyon is plenteous.

And he ſhall redeme Iſrael/for all the iniquities of it.

Lorde haue mercy on vs. Chryſte haue mercye on vs. Lorde haue mercy on vs. Our father. The verſe. And leade vs not in to temptacyon. The anſwere. But delyuer vs from all euyll. Verſe. Lorde gyue thē eternall reſte. Anſwere. And contynuall lyght may ſhyne vnto thē. Verſe. From the gates of hell. Anſwere. Lorde delyuer theyr ſoules. Verſe. I truſte to ſe the goodes of the lord. Anſwere. In the lande of lyfe. Verſe. Lorde god heare my prayer. Anſwer. And gyue hearynge to my clamour.

¶ The prayer.

Lorde enclyne thyne eare vnto our prayers/wherin we ryght deuoutly call vpō thy mercy/that thou wylte beſtowe the ſoules of thy ſeruauntes/bothe men & women (whiche thou haſte cōmaūded to departe frō this worlde) in the coūtrey of peace & reſte: & further cauſe thē to be made parteners with thy ſayntes. By Chryſt our lorde So be it. The ſoules of all true beleuers/beynge deade/by yͤ mercy of god/may reſt ī peace. So be it

¶ A prayer to ſay at the eleuacyō of the ſacramēt

Aue verum corpus natum.

Hayle very body incarnate of a virgyn
Nayled on a croſſe/and offered for mānes ſynne.

Whoſe ſyde beyng perſed/bloude ran out plenteouſly.
At the our of death let vs receyue the bodily.
O ſwete/O holy/O Jeſu ſone of Mary.

¶The.xv.prayers of ſaynt Brygyde.

THeſe.xv.prayers folowynge called commonly the.xv.oos are ſet forth in dyuers latyn prymers/with goodly paynted prefaces promiſynge to the ſayers therof many thynges bothe folyſhe & falſe/as the delyueraunce of. xv. ſoules out of purgatori with other lyke vanites: yet are the prayers ſelfe ryght good and vertuous/yf they be ſayde without any ſuche ſuperſtycyous truſte or blynde confydence. And therfore are they called the prayers of S Brygide/bycauſe that holy virgyn vſed dayly to ſay them (as many wryte) before the ymage of the Croſſe/in ſaynt Paules church at Rome.

¶The fyrſt prayer.

O Jeſu endeles ſwetneſſe to all that loue the a ioye paſſynge and excedynge all gladnes an deſyre. The ſauyoure and louer of all repentaunt ſynners/that lykeſt to dwel (as thou ſaydeſt thy ſelfe) with the chyldren of men/for that was the cauſe why thou waſt incarnate/and made mā in the ende of the worlde. Haue mynde blyſſed Ieſu / of all the ſorowes that thou ſuffered in thy manhode / drawynge nygh to thy blyſſed paſſyō / the whiche mooſt holſome paſſyō was ordeyned to be in the diuine herte by counſell of the holy Trinyte / for the raunſome of all mākynde. Haue mynde bleſſed Ieſu of all the great dredes / anguyſſhes and ſorowes / that thou ſuffered in thy tēdre fleſſhe / afore thy paſſyō on the Croſſe / whē thou waſt betrayed of thy diſcyple Iudas to the Iewes / whiche of ſynguler affeccyon that thou hadeſt to them / ſhulde haue ben thy ſpecyall people. After tyme that thou haddeſt made thy prayer vpon the mounte of Oliue / and ſwetteſt there bothe blode and water. Alſo I haue mynde of the great anguyſſhe that thou waſte in / when thou waſt taken of the fals Iewes / and by fals wytnes accuſed. And at Hieruſalem in tyme of Eaſter / i the floryſſhynge youth of thy body / without treſpaſſe receyueddeſt thou thy iudgemēt of death vpon the Croſſe: where alſo thou waſt diſpoyled of thyn owne clothes ſcorned / blyndefelde: buffeted / bounden to a pyller / and ſcourged / & with thornes crowned / & with a reede ſmyte on the heade: and with innumerable paynes thy bodye was all to bruſed and torne. For mynde of this bleſſed paſſyon I beſeche the benygne Ieſu graunte me afore my death very contrycyō / true confeſſyon and worthy ſatiſfaccyō. And of all my ſynnes remyſſyon. So be it.

Our father whiche arte in heuyn halowed. &c.

The.xv.Oos.

Hayle Mary full of grace our lorde is with. &c.

¶ The seconde prayer.

O Bleſſed Ieſu maker of all the worlde / that of a man may not be meaſured: whiche cloſeſt in thy hāde all the earth. Haue mynde of thy bytter ſorowe. Fyrſte when the Iewes faſtened thy blyſſed handes to the croſſe with bloute nayles. Alſo to encreaſe more thy payn they added ſorowe vpon ſorowe to thy bytter woundes / whē they perſed thy tender feete / becauſe thou woldeſte not accorde to theyr wyll. And ſo cruelly they drew thy blyſſed bodye i length and breadeth to the meaſure of the croſſe / that all the ioyntes of thy lymmes were both loſed and broken / for mynde of thy mooſt blyſſed paſſyon / I beſeche the benygne Ieſu / gyue me grace to kepe with me bothe thy loue / and thy drede. So be it.

Our father whiche arte in. & cetera.

Hayle Mary ful of grace / our lorde be with. &c.

¶ The thyrde prayer.

O Ieſu heuynly leache haue mynde of thy lāgour and blewnes of thy woundes / and ſorowe that thou ſuffered i the heyght of thy croſſe when thou waſt lyft vp frō the earthe / that thou waſte all to torne i all thy lymmes / therof there was no lymme abydyng i his ryght ioint: ſo that no ſorowe was lyke to thyne / bycauſe that from the ſooles of the feet / the toppe of thy heade was no hole place / and yet forgettyng i maner al thoſe greuous paynes / thou prayed deuoutly & that charytably to thy father / for thy enemyes ſayēge

Father forgyue it them/for they wote not what they do. For this charytable mercy that thou ſhewedeſt to thyn enemys/& for mynde of thoſe bytter paynes/graunt me that thy mynde of thy bytter paſſyon be to me plenar remyſſyō and forgyuenes of al my ſynnes. So be it. Our father. Hayle Mary ful of grace/our lorde is with. &c.

¶ The.iiij.prayer.

O Jeſu very fredom of angels:the paradyſe of all ghoſtly pleaſures. Haue mynde of the dred and hydeous fearfulnes that thou ſuffered when al thyne enemyes/lyke vnto mooſt wode lyons/compaſſed about/ſmytynge the/and ſpyttyng on the/ſcratchyng the/& with many other greuous paynes turmentynge the. For mynde of all theſe deſpyteful wordes/cruel beatynges/& ſharpe turmentes. I beſech the (blyſſed Jeſu) delyuer me frō all myne enemyes bodily & ghoſtely/& gyue me grace to haue the defence & proteccyon of health euerlaſtynge agaynſt thē/vnder yͤ ſhadowe of thy wynges. So be it. Our fa. Hayle ma.

¶ The fyfth.prayer.

O Jeſu myrrour of the diuine clereneſſe/haue mynde of that dreade & heuyneſſe (whiche thou hadſt) when thou hangedſt naked and myſerable on the croſſe/and all thy frendes and acquayntaunce ſtode agaynſt them/and foūdeſt cōfort of none but onely thy moſt louyng mother/faythfully ſtandynge by the with great bytternes of herte/whome thou dydeſt betake to thy welbeloued diſcyple ſayeng. Lo woman thy ſone

And lyke wyſe to the diſcyple. Lo thy mother. I beſeche the blyſſed Jeſu/by the ſwerde of ſorowe/that then perſed her hert/to haue compaſſyon on me in all my troubles and afflyccyons bodily and ghoſtly/and gyue me conforte in all tyme of trybulacyon. So be it. Our father which arte in. &c. Hayle Mary full of grace our lorde is with. &c.

¶The.vi.prayer.

O Jeſu kynge mooſt worthy to be loued/and frende mooſt to be deſyred. Haue mynde of the ſorowe that thou haddeſt when thou beheldeſt ī the myrrour of thy mooſt cleare maieſte/the p̄deſtynacyon of all thy choſen ſoules/that ſhuld be ſaued by the meryte of thy paſſyon. For mynde of the depnes of thy great mercy whiche thou haddeſt vpon vs loſt and deſperate ſynners/and namely for the great mercy whiche thou ſhewedeſt to the thefe that hynge on thy ryght ſyde/ſayenge thus. This daye thou ſhalte be with me in paradyſe. I pray the (benygne Jeſu) to ſhewe thy mercye on me in the houre of my death. So be it. Our father. &c. Hayle Mary. &c.

¶The ſeuenth prayer.

O Jeſu wel of endles pity/that ſayde on the croſſe of thy paſſyō by inward affeccyon of loue/I thyrſte/that is to ſaye the health of mās ſoule. For mynde of this blyſſed deſyre I beſech the benygne Jeſu/kyndle our deſyre to euery good and parfyte worke:the thyrſte of concupyſcence/and burnynge of all wordelye loue in vs vtterly koole and extynguyſſhe. So be it.

Our father whiche arte i heuyn.⁊c.Hayle Mary ful of grace/our lorde be with.et cetera.

¶The.viii.prayer.

O Ieſu ſwetnes of hertes:and ghoſtly pleaſure of ſoules/I beſeche the for the bytternes of aysel and galle/that thou taſted ⁊ ſuffered for vs at the houre of thy deatly/graũt that we may worthely receyue thy mooſt bleſſed body ⁊ bloude for the remedy of our ſynnes/and conforte of our ſoules.So be it.Our father whiche arte i heuyn halowed.⁊c. Hayle Mary ful of grace our lorde is with.⁊c.

¶The.ix.prayer.

O Ieſu royal ſtrength/and ghoſtly ioye:haue mynde of the anguyſſhes ⁊ great ſorowes that thou ſuffered when thou cryed to thy father with a myghtye voyce/what for the bytternes of thy death/and alſo for the ſcornyng of the iewes ſayeng thus.O my god / why haſt thou forſaken me?By this paynfull anguyſhe forſake vs not in the anguyſſhes of our death.our blyſſed god. So be it.Our father. Hayle Mary.

¶The.x.prayer.

O Ieſu begynnyng/and ende/way/lyfe/⁊ vertue i euery meane/haue mynde that fro the top of the heade:vnto the ſooles of thy fete thou ſuffred for vs:to be drowned in the water of thy paynefull paſſyon.For mynde of this great payne:and namely for the depeneſſe and wyndenes of thy woundes. I beſeche the bleſſed Ieſu/teache me the large precept and commaundement of loue/which am drowned all i foule ſyn. So be it.

Our father whiche.&c. Hayle Mary full of grace our lorde is with, &cetera.

¶ The.xi.prayer.

O Jeſu depnes of endeleſſe mercy/I beſeche the for the depnes of thy woũdes/that wẽte through the tendre fleſſhe and thy bowelles & the marye of thy bones/that thou vouchſaufe to drawe me out/beyng drowned in the depneſſe of ſynne/and hyde me euer after in the holes of thy woundes/from the face of thy wrathe/vnto the tyme lorde that thy dredfull fury be paſſed. So be it. Our father which.&c. Hayle Mary full of grace our lorde is with.&cetera.

¶ The.xii.prayer.

O Jeſu myrrour of trueth/token of vnyte/and ſure bonde of charyte. Haue mynde of thyne inumerable paynes and woũdes/with the whiche frõ the toppe of thy heade/to the ſoole of thy fote/thou waſt wounded/& of the wycked Jewes thou waſt all to torne and rent/and al thy body made redde with thy moſt holy bloude/the which great ſorowe (bleſſed Jeſu) in thy cleane virgyns bodye thou ſufferydeſt. What myghteſt thou do more for vs/then thou dydeſt. Therfore (benygne Jeſu) for the mynde of this paſſyon wryte all thy woũdes in my hert with thy mooſt precyous bloude that I maye bothe rede in them thy drede and thy loue. And that I maye ſtyll cõtynue in prayſynge and thankynge the to my lyues ende. So be it. Our father whiche art in.&c. Hayle mary ful of grace/our lorde is with. &cetera.

¶ The.xiij.prayer.

O Jeſu mooſt myghtye Lyon/kynge immortall/and mooſt vyctoryous. Haue mynde of the ſorow that thou ſufferedeſt when all the powers of thyne herte & body fayled the vtterly: and then thou enclynynge thyne heade/ſaydeſt thus. It is all done. For mynde of this anguyſſhe and ſorowe/haue mercy on me/when my ſoule in the laſte cõſumacyon and departyng of my breth ſhall be anguyſſhed and troubled. So be it.

Our father whiche arte in heuyn halowed. &c.

Hayle Mary full of grace our lorde is with. &c.

¶ The.xiiij.prayer.

O Jeſu/the onely begottẽ ſonne of almyghty god the father/the bryghtneſſe and fygure of his godly ſubſtaunce. Haue mynde of that entyre commendacyon in whiche thou dyddeſt commende thy ſpiryte in to the handes of thy father: and with a torne bodye/& broken hert/ſhewyng to vs for our raunſome/the bowelles of thy mercy/for the redemynge of vs dydeſt gyue vp the breathe. For mynde of that precyous deathe/I beſeche the (kynge of ſayntes) conforte me to withſtande the fende/the worlde/and my fleſſhe that I maye be dead to the worlde/and lyuynge ghoſtly towarde the. And in the laſte houre of my departynge fro this worlde/receyue my ſoule cõmynge to the whiche in this lyfe is an out lawe and a pylgryme. So be it. Our father whiche. &c.

Hayle Mary full of grace our lorde is with. &c.

¶ The.xv.prayer.

O Jeſu very true and plenteous vyne. Haue mynde of the mooſt excedynge and habundant effuſyō of bloude/that thou ſheddeſt mooſt plenteouſly: as it had ben cruſht out of a rype cruſtre of grapes when thou vpon the Croſſe dydeſt treade that preſſe alone/and gaueſt vs drynke bothe bloude and water out of thy ſyde/beynge perced with a knyghtes ſpere ſo that in all thy body was not lefte a drop of bloude ne of water. Then at the laſt lyke a bundell of myrre yͤ waſſe hanged on the croſſe on hyghe/where thy tender fleſſhe waxed wanne/and the lycoure of thy bowelles/and the marye of thy bones was dryed vppe. For mynde of this thy mooſt bytter paſſyō. (Swete Jeſu) wounde my herte/that the water of penaunce and the teares of loue maye be my foode bothe nyghte and daye. And good Jeſu tourne me hole to the/that my hert may be euer to the a dwellynge place/and that my lyuynge may be euer pleaſaunt and acceptable. And that the ende of my lyfe may be ſo commendable/that I may perpetually deſerue to prayſe the with all thy ſayntes in bleſſe. So be it.

Our father whiche arte in heuyn halowed. [illegible]
Hayle Mary full of grace. I beleue in god.

¶ Here endeth the.xv.Oos.

¶ Here after foloweth the ſeuen penitenciall Pſalmes.

Why that theſe.vij.pſalmes folowyng are called penitenciall/and be cheyfly noted aboue other/the common opinion and mynde of many wꝛyters is and hath ben/that the kynge & the Pꝛophet Dauid compunt and ſtryken with herty repentaunce of his greuous adultry cōmitted with Barſabe and the deteſtable murder of Urie her huſbāde beynge his knyght and ſeruaunt(after he was admonyſſhed by Nathan the pꝛophet of god) ſhulde make them ſpecyally to declare his inwarde ſoꝛowe/and depe contricion that he toke foꝛ the ſame:but whether it were done vpō that occaſyon oꝛ not/that I referre to the iudgement of other/becauſe that in the Pſalter they ſtande not togyther oꝛdꝛely:yet this is very certeyne that they may well and of good cōgruēce be called penitenciall/foꝛ ſo moche as penaūce in thē is ſo dilygētly/often/and manyfeſtly treated/repeted/and commended/as ī the ſelfe Pſalmes is eaſely perceyued.

The Antheme. Remembꝛe not loꝛde.
Domine ne in furoꝛe.

¶ The.vj.Pſalme.

es.
bones haue waxē
e.
ne hande be ibur-
ed in me trouble/
ken.
n to the: and ha-
uſneſſe.
nryghtuouſneſſe
d thou haſt remyt
e.
e praye vnto the/

nge of many wa-
to hym.
ulacyō that hath
: from them that

ge/and ſhall en-
halte go/I ſhall

nd the mule: in
e.
n ſnafles & bryd-
ne.
ynner: but hym
ll compaſſe with

eioyſe ye rygh-
be vpryght in

WHyth
called
aboue other/
many wryter
the Prophet
herty repenta
ted with Ba
Urie her husb
unt(after he
prophet of go
declare his in
that he toke f
ne vpō that o
iudgement of
they stande n
certeyne that
ce be called pe
in thē is so di
ted/repeted/
mes is easely
The Archeun

ynde of
nyght
cate the
I haue
wycked:
my we:
he hath
onfos:
very
ho:

For I haue holdē me ſtyll/my bones haue waxē olde/whylſt I cryed all the daye.

For daye and nyght hath thyne hande be iburdened vpon me: I was tourned ī me trouble/ whylſt my backebone was ſtryken.

I haue made my faulte knowen to the: and haue not hyddē myne vnryghteouſneſſe.

I ſayde I ſhall cōfeſſe myne vnryghtuouſneſſe agaynſt my ſelfe to the lorde: and thou haſt remyttyd the wyckedneſſe of my ſynne.

For that ſhall euery holy pſone praye vnto the/ in tyme conuenyent.

Neuertheleſſe ī the ſurroundynge of many waters/they ſhall not approche vnto hym.

Thou arte my refuge from tribulacyō that hath encloſed me: my ioy/delyuer me from them that compaſſe me.

I ſhall gyue the vnderſtandynge/and ſhall enſtructe the: ī thy way that thon ſhalte go/I ſhall faſten myne eyes vpon the.

Be ye not made as the horſe and the mule: in whome is none vnderſtandynge.

Bynde the mouthes of theym in ſnafles & brydles/that wyll not drawe vnto the.

Many are the plages of the ſynner: but hym that truſteth in the lorde/he ſhall compaſſe with mercy.

Be glad in the lorde/and reioyſe ye ryghtuous: and be ioyous all that be vpryght in herte.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

Domine ne in furore. The.xxxvii. Pſalme.

Lorde reproue me not in thy fury: neyther in thyne angre correcte thou me.

For thyn arowes are faſtened in me: and vpon me haſt thou enforced thyne hande.

There is no healthe in my fleſſhe/in regarde of thy wrath is ther no reſt in my bones/becauſe of my ſynnes.

For myn iniquities are ouerpaſſed myn head and are layde vpon me as an heuy burden.

My woundes haue putrifyed and feſtred by reaſon of my folyſſheneſſe.

I am made wretche and croked vnto the ende: all day dyd I go ſorowfully.

For my loynes are fol of illuſyons: and there is no health in my fleſſhe.

I am ſore afflycted and brought lowe: I dyd rore out for the ſorowe of myne herte.

Lorde before the is all my deſyre: and my mournynge is not hydde from the

My herte is troubled: my ſtrength hath left me: & the ſyght of myne eyes/and the very ſame is not with me.

My frẽdes and my neyghbours drewe togyther and ſtode agaynſt me.

And they that ſtode nexte me/ſtode farre of/they that layde wayte for my lyfe/ſet vpon me.

And they that ſought me/ſpake euyl
nites and deceytes they imagyned a
But I/as one beyng deaf/dyd not
one that were dombe/not openyn
And I was made as a mā not h
uynge no countercheckes in his
Foꝛ in the loꝛde haue I truſted
re me my loꝛde god.
Foꝛ I haue ſayde/leſt any ty
tryumphe vpō me/and whylſt
ſpake great thynges agaynſt
Foꝛ I am pꝛepared vnto the
dolour is alwayes in my ſygh
Foꝛ I ſhall confeſſe myne v
take thought foꝛ my ſynne.
But myne enemyes lyue:& a
me: and they are multipl
vniuſtly.
They that requyte
becauſe I folow
Foꝛſake m
re thou fr
Inter
Gl
ly

the ſhall
d
me.
nou:
I am
led/hear
moke:& my
yke hay:by
ge:my boone
of wyldernes:

ye away myn iniquite.
me more frō myne iniquite: and clen-
om my ſynne.
ledge myne iniquite: and my ſynne
myne eyes.
only haue I ſynned/and haue do
ght: that thou mayſte be iuſtifyed
and mayſt vaynquyſſhe whē thou

tten in wyckedneſſe/and my mo
e in ſynne.
ued trueth/the vnknowen and
thy wyſdome haſt thou reueled

with yſope/and ſo ſhall I be
aſſhe me/and then ſhal I be

ſt thou gyue ioye & glad-
ſhalbe refreſſhed.
and wype away

vp ryght

holy
ne: &
not

er

a
ſo
I a
all
A o
no he
I am
re out
N ord
nynge i
My her
the ſygh
with me.
My fredes
and ſtode a
And they
that layde u

Lorde open thou my lyppes/& my mouthe ſhall pronounce thy prayſe.

For yf thou haddeſt deſyred ſacryfyces/I hadde ſurely gyuen it/but thou delyteſt not in burnt offrynges.

A ſacryfyce to god is a lowly ſpirit:a contrite & an humble herte diſpyce not(o god)

Deale gētly of thy fauourable beneuolēce with Syon:that the walles of Hieruſalē may be buylte agayne.

Thē ſhalt thou accept the ſacryfyce of ryghtwyſeneſſe:oblacyons and burnte offerynges/then ſhall they lay calues vpon thyne altare.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be.So be it.

Domine exaudi orationē meā. The.ci.Pſalme.

LOrde heare my prayer:and let my clamoure come vnto the.

Tourne not thy face from me:whē ſoeuer I am troubled/bowe thyne eare vnto me.

In what ſoeuer day that I am troubled/hear me quyckely.

For my dayes haue vanyſſhed as ſmoke:& my bones ware drye as a fyrebrande.

I am ſtryken and my hert wythered lyke hay:bycauſe I forgat to eate my breade.

With the noyſe of my mournynge:my boone hath clouen to the fleſſhe.

I am made lyke vnto a pellycan of wyldernes:

And am made lyke the nyght rauyn in an houſe.

I haue waked: and am made lyke a ſparowe ſolytary in the rouſe of an houſe.

All daye dyd myne enemyes rayle vpon me: and they that prayſed me/conſpyred agaynſt me.

For I dyd eate aſſhes as breade: and myngled my drynke with wepynge.

In regarde of thy wrathe and indygnacyon: for thou takynge me vp dyddeſt caſt me agaynſt the grounde.

My dayes haue faded as a ſhadow: and I haue wythered lyke haye.

But thou lorde abydeſt for euer/and thy memoryal is from one generacyon vnto another.

Thou lorde aryſyng ſhalt haue mercy of Syõ for it is tyme to haue mercy on it/for the tyme ꝯmeth

For the ſtones therof haue pleaſed thy ſeruaũtes: & they ſhall haue rueth on the groũde therof.

And the people ſhall feare thy name/o lorde: & all kynges of the earth thy glorye.

For the lorde hath buylded Syon: and ſhall be ſene in his glorye.

He hath regarded the ſpeache of the humble & hath not diſpyced theyr prayer.

Let theſe thynges be wryten in another generacyon: and the people that ſhall be created ſhall prayſe the lorde.

For he hathe loked downe from his hyghe holy place: the lorde hathe loked downe from heuyn vnto the earthe.

For to hear the waylyng of them that be fettered:for to loſe the ſones of them that were ſlayn.

That they ſhulde in Syon declare the name of the lorde and his prayſe in Hieruſalem.

In aſſemblynge of people togyther:and kynges for to ſerue the lorde.

He anſwered hĩ in the way of his vertue:ſhewe vnto me the ſhortnes of my dayes.

Call me not backe in the myddes of my dayes: in to the euerlaſtyngnes of thy yre.

Frõ the begynnynge thou lorde haſte layde the foundacyon of the earthe:& the workes of thyne handes are the heuyns.

They ſhal peryſſhe/but thou abydeſt: and ſhal all waxe olde as a garment.

And as a couerynge thou ſhalte chaunge them and they ſhal be chaũged:but thou arte one and the ſame:and thy yeres ſhall not fayle.

The ſones of thy ſeruaũtes ſhall dwel togyther and theyr ſeede ſhal be directed for euer.

De profundis clamaui. The.xxix.Pſalme.

FRom the depe places/haue I called vnto the(o lorde)lorde heare my voyce.

Let thyne eares be intentyfe to the voyce of my prayer.

If thou lorde wylte loke ſo ſtraytly vpõ ſynners o lorde who ſhall abyde it.

But there is mercy with the/and becauſe of thy lawe/haue I abyden the/o lorde.

My ſoule hath abyden in his worde: my ſoule hath truſted in the lorde.

From the mornyng watche vnto nyght:let Iſ rael truſte in the lorde.

For with the lorde there is mercy: and his redēpcyon is plenteous.

And he ſhall redeme Iſrael/for all the iniquities of it.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now/and euer ſhall be. So be it.

¶The.xlij.Pſalme.

Lorde heare my prayer: with thyne eares perceyue my deſyre/for thy truethes ſake heare me for thy ryghtouſneſſe.

And entre not in to iudgemēt with thy ſeruaūt: for euery perſone lyuynge ſhall not be iuſtifyed in thy ſyght.

For an enemy hath purſued my ſoule: hathe brought lowe my lyfe in earth.

He hath ſet me in darkenes/as the deade mē of the worlde: and my ſpyryte was vexed/my herte troubled within me.

I haue ben myndeful of olde dayes/I haue ſtudyed vpō all thy workes/and in the dedes of thy handes I muſed.

I haue ſtretched forth myn handes vnto the: my ſoule vnto the/as earth without water.

Haſtly heare me: o lord my ſpirit hath fayled me

Turne not thy face frō me: leaſt I be lyke to men diſcedyng in to a pyt.

Cauſe thy mercy to be herde of me betymes: for in the haue I truſted.

Shewe me the way wherin I may walke:for vnto the haue I lyft vp my mynde.

Delyuer me from myn enemyes lorde/vnto the haue I fled:teache me to do thy wyll/for yͧ art my god.

Thy good ſpiryte ſhall conduyte me in to the lãde of ryghteouſnes:for thy names ſake lord thou ſhalt reuyue me thorough thyn equite.

Thou ſhalt brynge my ſoule from trouble: and through thy mercy deſtroy all myn enemyes.

And thou ſhalte deſtroye all that moleſt my ſoule:for I am thy ſeruaunt.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

The Antheme. Remembre not/o lorde/the faultes eyther of vs/or of our parentes/neyther take thou vengeaunce on our ſynnes. Spare (o lorde) ſpare thy peple whiche thou haſt redemed wͭ thy precyous bloude. Be neuermore angry with vs.

Here after foloweth the .xv. Pſalmes.

Ad dñm cum tribularer. The .cxix. Pſalme.

I Cryed vnto the lorde when I was in trouble:and he herde me.

O lorde delyuer my ſoule frõ lyenge lyppes:and a deceytfull tonge.

What may be gyuen the: or what may be layde agaynſt the:to a deceytfull tonge.

The ſharpe arowes of the myghtye/with hotte ſparkelynge cooles.

Wo is me for my reſtynge place is prolonged: I haue dwelled with the inhabytātes of Cedar/ my ſoule was longe in exyle.

I was peaſyble with thē that hated peace: whē I ſpake vnto them/ they aſſaulted me cauſeles.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

Leuaui oculos meos. The.cxx.Pſalme.

I Lyfted vp myne eyes in to the hylles: from whenſe helpe ſhall come vnto me.

My helpe commeth from the lorde/that made heuyn and earth.

He ſhal not ſuffre thy foote to ſlyppe: neyther ſhall he that kepeth the/fall in to a ſlombre.

Lo he ſhall neyther fall a ſlepe nor ſlombre: which kepeth Iſrael.

The lorde kepeth the: the lorde is thy defēce: more then thy ryght hande.

The ſonne ſhall not burne the by day: nor the moone by nyght.

The lorde kepeth the from all euyll: the lorde kepeth euyn thy ſoule.

The lorde kepeth thy goynge i and goynge out: from this tyme forth and euermore.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

Letatus ſum. The.cxxi.Pſalme.

I Reioyſed in thoſe thynges that were ſayde to me:we ſhall go in to the lordes houſe.

Oure feete were ſtandynge in thy gates:O Hieruſalem.

Hieruſalem whiche is buylded lyke a cytie:whoſe perticypacyon is within it ſelfe.

For thyther aſcended the trybes/euyn the trybes of the lorde:the teſtymonye of Iſrael to acknowledge the lordees name.

For there ſate the ſytters in iudgement : euyn the ſeate of the houſe of Dauid.

Pray ye for the peace of Hieruſalem:and they ſhall haue plentye that loue the.

Let peace be made throughe thy vertue:& plenteouſnes in thy houſes.

For my brothers and kynredes ſakes:I prayed peace for the.

For the houſe of our lorde god:I beſought good thynges for the.

Glory be to yͤ father/to the ſone/& to yͤ holy ghoſt

As it was in the begynnynge/as it is now and euer:ſhall be.So be it.

Ad te leuaui oculos. The.cxxii.Pſalme.

Unto the haue I lyfte vp myne eyes o god:whiche inhabyteſt the heuyns.

Euyn lyke as the eyes of ſeruau̅tes wayt at the handes of theyr mayſters.

As the eyes of a handemayden be vpo̅ her mayſters:euyn ſo be our eyes vpon oure lorde god:vntyl he haue mercy on vs.

Haue mercy on vs/o lorde haue mercy on vs for we are fulfylled with moche contempte.

For our ſoule is fylled verye moche: beynge ſcorned of the ryche and diſpyced of the proude.

Glory be to the father.&c. As it was in the.&c.

Niſi quia dn̄s. The.cxxiij.Pſalme.

Except the lorde had ben amonge vs (let Iſrael now ſpeake) except the lorde had ben amonge vs.

When men roſe agaynſt vs/perauenture they myght haue ſwalowed vs vp quycke.

When theyr fury was great agaynſt vs/perauēture water mought haue ſouped vs vp.

Our ſoule hath paſſed ouer a ryuer/our ſoule ꝑauēture myght haue paſſed ouer a water ītollerable. Bleſſed be the lorde/whiche hath not ſuffred vs to be caught with theyr teeth.

Our ſoule hath bē delyuered/euyn as a ſparowe from the foulers ſnare.

The ſnare is worne out/and we are delyuered.

Our helpe conſyſteth in the name of the lorde: whiche made heuyn and earth.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhal be. So be it.

Qui confidunt. The.cxxiiij.pſalme.

They that truſte in the lorde as a mountayne of Syō: he ſhall neuer be moued/which inhabyteth Hieruſalem.

Moūtaynes are in the cyrcute of it/and the lorde is in the cyrcuyt of his people: frō this tyme forth and euermore.

For the lorde ſhall not leaue the rodde of ſynners vpõ the lotte of the iuſte:leſt the iuſte ſhuld extende theyr handes vnto ſynne.

Do wel(o lorde)to the good and ryght in hert.

But thoſe that ſwarue:the lorde ſhall bryng in to bondes with them that worke wyckedneſſe: peace be vpon Iſrael.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnyng : as it is now/and euer ſhall be. So be it.

In conuertendo. The.cxxv.pſalme.

When the lorde tourned the captyuyte of Syon:we were made gladde.

Then was our mouthe fulfylled with myrth: & our tongue with ioyfulneſſe.

Then ſhal they ſay amonge the gentylles : the lorde hath done greatly for them.

The lorde hathe done greatly for vs:we are made ioyfull.

Lorde conuerte our captyuyte:as a ryuer in the ſouthe.

They that ſowe with teares:ſhall reape with gladnes.

They goynge forth went and wepte caſtynge theyr ſedes.

But comynge agayne they ſhall come with ioye bearynge theyr handes full of corne.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

Niſi dominus edificauerit. The.cxxvi.Pſalme.

Excepte the lorde haue buylded the houſe: they haue labored in vayn which buylde it

Oneles the lorde haue kepte the cyte : he hathe watched in vayne that kepeth it.

It is in vayn for you to ryſe before lyght : aryſe after your ſyttyng: ye that eat the bred of ſorow.

When he hath gyuen ſlepe to his welbeloued lo the herytage of the lorde is chyldren/the rewarde is the fruyte of the wombe.

As arowes i the hande of the myghty/ſo be the chyldren of ſmyters.

Bleſſed is the man / whiche fulfylled his deſyre of them: he ſhall not be confounded whē he ſhall ſpeake to his enemyes in the gate.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be. So be it.

Beati omnes. The.cxxvii.Pſalme.

Bleſſed be all that feare the lorde / whiche walketh in his wayes.

For thou ſhalt eate the labours of thyne hādes thou ſhalt be bleſſed/and wel ſhalt thou be.

Thy wyfe as a plenteous vyne/in the ſydes of thyne houſe.

Thy ſones lyke the plantes of Olyue trees / all aboute thy table.

Lo thus ſhal a man be bleſſed / whiche feareth the lorde.

The lorde of Syon blyſſe the:& that thou mayſt ſe the goodes of Hieruſalē al the days of thy lyfe

And that thou mayſt ſe the chyldren of thy chyldren:and peace vpon iſrael.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be.So be it.

Sepe expugnauerunt. The.cxxviij.Psalme.

Eftſones haue they aſſayled me: euyn from my youth/let Iſrael now tell it.

Eftſones haue they aſſayled me/ euyn from my youth/and yet coulde they not ouercome me.

Upon my backe haue ſynners buylded/they haue prolonged theyr wyckednes.

The ryghtuous lord ſhall cut a ſōder the neckes of ſynners: let all be confounded & turned backe that hate Syon.

Let them be made as the thatche of houſes:that dyd wyther before it was plucked vp.

Wherof he that ſhall mowe hathe not filled his hāde/nor he yͭ ſhall gather gleanes his boſome.

And they that paſſed by/ſayde not:the bleſſynge of the lorde lyght vpon you: we do bleſſe you in the name of the lorde.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be.So be it.

De profundis clamaui. The.xxix.Psalme.

From the deepe places/haue I called vnto the(o lorde)lorde heare my voyce.

Let thyne eares be intentyfe to the voyce of my prayer.

If thou lorde wylte loke ſo ſtraytly vpõ ſynners o lorde who ſhall abyde it.

But there is mercy with the/and becauſe of thy lawe/haue I abyden the/o lorde.

My ſoule hath abydẽ ĩ his worde:my ſoule hath truſted in the lorde.

From the mornynge watche vnto nyght:let Iſrael truſte in the lorde.

For with the lorde there is mercy:and his redẽpcyon is plenteous.

And he ſhal redeme Iſrael/for all the iniquities of it.

Glory be to the father/to yͤ ſone/& to yͤ holy ghoſt

As it was in the begynnynge/as it is now. &c.

Domine non eſt exaltatum. The.cxxx.Pſalme.

LOrde my herte is not exalted: neyther is myne eyes ſet a lofte.

Neyther haue I walked in great thynges:ne in meruayles aboue me.

If I dyd not thynke mekely: but haue exalted my ſoule.

As a weanlynge is from his mother ſo: let my ſoule be rewarded.

Let Iſrael truſte ĩ the lorde frõ this tyme forth and euermore.

Glory be to the father.&c. As it was in the.&c.

Memento domine Dauid. The.cxxxi.Pſalme.

Lorde haue mynde of Dauid: and of all his mekenes.

As he hathe ſworne to the lorde: hathe made a vowe to the lorde of Jacob.

If I ſhal entre in to the tabernacle of my hous: yf I ſhall aſcende in to the bedde where I lye.

If I ſhall gyue ſlepe vnto myne eyes: and ſlomberynge vnto myne eye lyddes.

And reſt vnto the temples of myne heade/ vntyll I fynde a place for the lorde: a tabernacle for the god of Jacob.

Lo we haue herde her in Effrata: we founde her in the feldes of wood.

We ſhall entre i to his tabernacle: we ſhall worſhyp in the place where his feete ſtode.

Aryſe lorde in to thy reſte: thou and the Arche of thy ſanctifycacyon.

Lette thy ſeruaũtes do on iuſtyce: and thy ſayntes reioyſe.

For thy ſeruaũt dauides ſake: tourne not backe the face of thyne anoynted.

The lorde hath ſworne trueth vnto Dauid/ and ſhall not deceyue hym of the fruyte of thy belly ſhall I ſet one vpon the ſeate.

If thy chyldren wyll kepe me teſtament: & my teſtimonyes/ thoſe that I ſhall teache them.

And theyr ſones worlde without ende: ſhall ſyt vpon thy ſeate.

For the lorde hathe choſen Syon: he hathe choſen it for his dwellynge place.

This is my reſtynge place for euermore: here ſhal I dwel/for I haue choſen it with bleſſyng

The wydowe of it I ſhall blyſſe:the pore people of it I ſhall fulfyll with breade.

I ſhal compas the preeſtes therof with helth:& the ſayntes therof ſhal triumphe with gladnes.

Thyther ſhall I brynge the horne of Dauid: I haue prepared a lãterne for myne anoynted.

The enemyes of hym I ſhal compas with confuſyon:vpon hym ſurely ſhall my ſanctifycacyon floryſſhe.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be.So be it.

Ecce quam bonum. The.cxxxij.Pſalme.

BEholde how good and pleaſaunt it is for brethren to dwell togyther.

Lyke as oyntment in the head/that diſcendeth in to the berde/euyn the berde of Aaron.

Whiche diſcendeth in to the ſkyrte of his garmen:as the dewe of Hermon: that diſcendeth in to the mount Syon.

For there hath the lorde promyſed bleſſynge:& lyfe worlde without ende.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge/as it is now and euer ſhall be.So be it.

Ecce nunc bñdicite dñm. The.cxxxiij.Pſalme.

LO nowe bleſſe ye the lorde:all the ſeruaũtes of the lorde.

Whiche ſtande in the houſe of the lorde:in the courtes of our goddes houſe.

Lyfte vp your handes in the nyghtes vnto the holy places:and blyſſe the lorde.

The lorde of Syon blyſſe the: whiche made heuyn and earth.

Glory be to the father/to the ſone/and to the holy ghoſte.

As it was in the begynnynge / as it is now and euer ſhall be. So be it.

The Antheme. Remembre not/o lorde/the faultes eyther of vs/or of our parentes/neyther take thou vengeaunce on our ſynnes. Spare (o lorde) ſpare thy peple whiche thou haſt redemed wᵗ thy precyous bloude. Be neuermore angry with vs.

¶ The ſygnyfycacyon of this worde Letany.

Mamercus byſſhoppe of Vienne: what tyme that a terryble earth quake fell in his prouynce (Leo the fyrſt thē beyng byſſhop of Rome) cauſed the people to aſſēble and to go togyther in a longe araye/prayenge and callyng vpō god/ whiche thynge we now call proceſſyon:bycauſe we vſe in the ſame to procede or go forth. Hereof it came (that whē any greuous plage was eyther ſent by god amonge the people/or any ſodeyne cauſe of gladneſſe chaunged/proceſſyon hath alwayes ben vſed/ ſomtyme to pacyfye goddes wrathe/and ſomtyme to thanke hym of his benefytes / for this cauſe Agapetus byſſhoppe of Rome fyrſt inſtytute that proceſſiō ſhulde be done euery Sondaye throughout the yere. And af-

S/ RR

^ dyd RR

ter hl Gregory in the tyme of a comen peſtylence cauſed more ſolempne ordre and ſyngyng to be vſed therī & ordeyned this ſeruyce called (Letany) whiche is a Greke worde/and aſmoche in Englyſſhe to ſay/as (ſupplycacyō or prayer) wherof it hath taken his name: bycauſe that in our generall proceſſyons and rogacion dayes/prayer and ſupplycacyon is made vnto god for the people: & for all eſtates/accordynge to the coūſeyl of ſaynt Paule.i. Timoth.ij. and dyuers other examples of ſcrypture.

¶ Here foloweth the Letany.

Lorde haue mercy on vs.
Chryſte haue mercy on vs
Lorde haue mercy on vs.
Chryſte heare vs
God father of heuyn/haue mercy on vs.
Goddes ſone/redemer of the worlde/haue mercy
God the holy ghoſte/haue mercy on vs.
Holy Trynite one god/haue mercy on vs.

Saynt Mary	praye for vs
Holy mother of god	praye for vs
Holy mayde of maydens	praye for vs
Saynt Myghell	praye for vs
Saynt Gabryel	praye for vs
Saynt Raphael	praye for vs
All holy angels and archangels	praye for vs
All ordres of holy ſpirites	praye for vs
Saynt Iehan Baptyſt	praye for vs
All holy patriarkes/& prophetes	praye for vs

Saynt Peter praye for vs
Saynt Paule praye for vs
Saynt Andrewe praye for vs
Saynt Jehan praye for vs
Saynt James praye for vs
Saynt Thomas praye for vs
Saynt Phylyppe praye for vs
Saynt James praye for vs
Saynt Mathewe praye for vs
Saynt Bartholome praye for vs
Saynt Symon praye for vs
Saynt Tade praye for vs
Saynt Mathie praye for vs
Saynt Barnabe praye for vs
Saynt Marke praye for vs
Saynt Luke praye for vs
All holy apostles & euangelystes praye for vs
All holy discyples and innocentes praye for vs
Saynt Stephen praye for vs
Saynt Lyne praye for vs
Saynt Clemente praye for vs
Saynt Cornelys praye for vs
Saynt Cypriane praye for vs
Saynt Laurence praye for vs
Saynt Vincent praye for vs
Saynt Cosme praye for vs
Saynt Fabyane praye for vs
Saynt Sebastyane praye for vs
Saynt Thomas praye for vs
Saynt Erasme praye for vs
Saynt Edmunde praye for vs

Saynt Chryſtofer	praye for vs
Saynt George	praye for vs
Saynt Blaſe	praye for vs
Saynt Adryan	praye for vs
All holy martyrs	praye for vs
Saynt Edwarde	praye for vs
Saynt Syluester	praye for vs
Saynt Lyon	praye for vs
Saynt Hierome	praye for vs
Saynt Auguſtyn	praye for vs
Saynt Ambroſe	praye for vs
Saynt Gregory	praye for vs
Saynt Iſodore	praye for vs
Saynt Julyane	praye for vs
Saynt Lambert	praye for vs
Saynt Martyn	praye for vs
Saynt Anthony	praye for vs
Saynt Nycolas	praye for vs
Saynt Leonerde	praye for vs
Saynt Erkenwalde	praye for vs
Saynt Edmunde	praye for vs
Saynt Benet	praye for vs
Saynt Dunſtone	praye for vs
Saynt Cuthbert	praye for vs
All holy confeſſours	praye for vs
Saynt Mary Magdeleyn	praye for vs
Saynt Mary Egypcyan	praye for vs
Saynt Anne	praye for vs
Saynt Katheryne	praye for vs
Saynt Margarete	praye for vs
Saynt Barbara	praye for vs

Saynt Heleyne praye for vs
Saynt Appollyne praye for vs
Saynt Agathe praye for vs
Saynt Luce praye for vs
Saynt Agnes praye for vs
Saynt Cycylle praye for vs
Saynt Gertrude praye for vs
Saynt brygyt praye for vs
Saīt vrſule with thy holy felowes praye for vs
All holy virgyns praye for vs
All holy ſayntes praye for vs
Be mercyfull. Spare vs/o lorde
From all euyll. Lorde delyuer vs.
From the awaytes of the deuyll. Lorde delyuer
From endles dampnacyon. Lorde delyuer vs.
From the imminent peryl of our ſynnes. Lorde.
From the aſſaulte of deuylles. Lorde delyuer.
From the ſpiryte of fornicacyon. Lorde delyner.
From the deſyre of vayne glory. Lorde delyuer.
From all vnclennes of body and ſoule. Lorde.
From wrathe and hate/and all euyl wyl. Lorde.
From vncleane thoughtes. Lorde delyuer vs.
From blyndnes of herte. Lorde delyuer vs.
From lyghtnynge and tempeſt. Lorde delyuer.
From ſodeyn & vnprouyded death. Lorde dely.
By thy myſtery of thy holy incarnacyon. Lorde.
By thy natyuyte. Lorde delyuer vs.
By thy circunciſion Lorde delyuer vs.
By thy baptyme Lorde delyuer vs.
By thy faſtynge. Lorde delyuer vs.
By thy croſſe and paſſyon. Lorde delyuer vs.

By thy precyous death. Lorde delyuer vs.

By thy gloryous resurreccyō. Lorde delyuer vs.

By thy meruaylous aſcēcyon Lorde delyuer vs.

By the grace of the holy ghoſt. Lorde delyuer vs

In the houre of death. Lorde ſuccour vs.

In the day of Iudgement. Lorde delyuer vs.

We ſynners/pray the to heare vs.

That thou gyue vs peace. we pray the heare.

That thy mercy & pity may euer ꝑſerue vs. we.

That thou vouchſaufe to gouerne and kepe thy Churche. we pray the heare vs.

That the gyft apoſtolyke/and all the degrees of holy relygyon be kept and ſaued. we pray the.

That thou gyue peace and cōcorde to our kyng and prynces/and alſo vyctory. we pray the to.

That thou kepe all our byſſhops and abbottes in holy relygyon. we pray the to heare vs.

That thou kepe al the congregacyons of ſayntes in thy holy ſeruyce. we pray the heare vs.

That thou preſerue al chryſten people which thou haſte redemed with thy precyous bloude. we praye the to heare vs.

That thou gyue all our bn̄factours euerlaſtyng benefytes. we pray the to heare vs.

That thou wylte delyuer the ſoules of vs & our parentes from eternall dampnacyon. we pray the to heare vs.

That thou vouchſaufe to gyue and preſerue the fruytes of the earth. we pray the to heare vs.

That thou vouchſaufe to caſte vpō vs thy mercyfull eyes. we pray the to heare vs.

That thou do cauſe the obſequy of our ſeruice to be reaſonable. we pray the to heare vs.

That thou do plucke vp our myndes vnto heuynly deſyres. we pray the to heare vs.

That thou vouchſaufe to beholde and releue the myſery of the poore and the captyue. we pray.

That thou gyue euerlaſtynge reſt to all that beleue in the bothe quycke and dead. we pray the.

That thou vouchſaufe to heare vs.

Sone of god. we praye the to heare vs.

Sone of god. we praye the to heare vs.

Sone of god. we praye the to heare vs.

Lambe of god that takeſt awaye the ſynne of the worlde. Heare vs lorde.

Lambe of god that takeſt awaye the ſynne of the worlde. Spare vs lorde.

Lambe of god that takeſt awaye the ſynne of the worlde. Haue mercy on vs.

Lorde haue mercy on vs.

Chryſte haue mercy on vs.

Lorde haue mercy on vs.

Our father. And leade vs not.

But delyuer vs from all euyll. The verſe.

Lorde ſhewe vs thy mercy. The anſwere.

And gyue vs thy ſauynge health. The verſe.

And let thy mercy come vpon vs. The anſwere.

Thy ſauyng helthe accordynge to thy promyſe.

The verſe. We haue offended with our forefathers. The anſwere. We haue done wronge and committed iniquyte. The verſe. Lorde do not w̃ vs accordynge to our ſynnes. The anſwere.

Neyther rewarde thou vs after our vngodlineſſe The verſe. Lorde let vs pray for euery degre of the chyrche. The anſwere. Let thy preeſtes do on iuſtyce: and let thy ſayntes reioyce. The verſe. For our brothers and ſyſters. The anſwere. Saue (O god) thy ſeruaũtes bothe men ⁊ womē/ that truſte in the. The verſe. Let vs pray for all chryſtē people. Anſwere. Lorde ſaue thy people/ ⁊ blyſſe thyn herytage/ ⁊ rule thē ⁊ exalt them euer more. Verſe. Lorde ſende peace through thy vertue. Anſwere. And great haboũdãce ĩ euery place. The ſoules of all thy ſeruauntes/ bothe mē and women may reſt in peace. The verſe. Lorde heare my prayer. The anſwere. And gyue hearynge to my clamour.

¶ For remyſſyon of ſynnes.

GOd/ to whome it is appropried to be mercyfull euer and to ſpare/ take our prayer ⁊ let thy mercyfull pyte aſſoyle them that are bounde with the chayne of ſynnes. By Chryſt our lorde. So be it.

¶ For the Churche.

ALmyghtye eternall God / whiche alone doeſte great wonders: graunt vnto thy ſeruauntes the byſſhops/ and to all congregacyons commytted vnto them/ the ſpiryte of grace. And to the ende that they may pleaſe the powre on them the perpetuall dewe of thy benediccyon. By Chryſte our lorde.

¶ For charyte.

O God whiche doeſt infuſe the gyftes of charyte ĩ to the hertes of the faythfull through the grace of the holy ghoſte/ graunt vnto thy ſeruauntes/ both men and women (for whome we pray vnto thy mercy) helth of body & ſoule/that they may loue the with all theyr power/and perfourme with all loue the thynges that be pleaſynge to the. By Chryſte our lorde.

For peace.

O God from whome all holy deſyres/all good counſelles/and all iuſte workes do procede gyue to vs the ſame peace/which the worlde can not gyue:that oure hertes beynge obedyēt to thy commaundemētes(and the feare of our enemyes taken awaye)our tyme may be peaſyble through thy proteccyon. By Chryſte our lorde.

For mercy.

LOrde we beſeche the to ſhewe vnto vs thyne vnſpeakeable mercye/that thou bothe purge vs frō all our ſynnes/and mercyfully delyuer vs frō the payne/that we deſerue for the ſame. By Chryſte our lorde.

For the ſoules departed.

O God that arte creatour and redemer of all faythfull people/graunt vnto the ſoules of al true beleuers beynge deade/remyſſyon of al theyr ſynnes/that through deuout prayers they maye attayne thy gracyons pardon/whiche they haue alway deſyred. By Chryſte our lorde.

For the kynge.

LOrde god of hoſtes/kynge mooſt myghty & ſtronge/by whom kynges do reygne and in whoſe hādes are the hertes of all kynges:graũte vnto thy well be loued ſeruaunt. N our kynge/ contynuall health of body & ſoule/that his herte

George Thile

alwayes enclynynge to holſome and godly counſelles:& the enemyes of the commen welth beyng vanquyſſhed / we maye longe enioye vnder hym perpetuall peace and brotherly concorde.
By Chryſte our lorde.

¶ For all eſtates.

FOr thy pitye (Lorde) we beſeche the to loſe the bõde of all oure ſynnes/& through the prayer of the bleſſed and gloryous euerlaſtynge mayde Mary with all thy ſayntes / kepe vs thy ſeruauntes and our kynge/and all chryſten people in all holyneſſe/& all that by kynrede of bloude/or by familiaritie/or by confeſſyon and prayer be ioyned with vs/clenſe them lorde of all vyces/lyghten theym with vertues/peace and helth gyue vnto vs/put from vs all our enemyes / aſwell they that be viſyble/as inuyſyble/gyue thy charyte to our frendes/and to our enemyes/& health to all chyſten men quycke and deade/graũte lyfe and endeles reſte. By Chryſte our lorde.

¶ For true repentaunce.

THroughe the merytes/interceſſyons/prayers and ſuffrages of all theſe holy ãgels/patriarkes/prophetes/apoſtles / euaungelyſtes/martyrs/confeſſours/virgyns and all thy electe ſeruauntes/mooſt mercyfull lorde/powre in to oure hertes a foũtayne of teares/to the ende we may perfytly knowe the offence of oure cõſcyence/and that we maye truely confeſſe before the/the defaultes of oure actes commytted/and through the lyberalyte of thy grace to haue aſſu red pardō therof. By Chryſte our lorde. So be it.

¶ The verſes of ſaynt Bernarde.

Illumynate myne eyes/to the ende I neuer ſlepe i darkeneſſe: leſte myne enemyes ſaye at any tyme/I haue preuayled agaynſt hym.

O lorde.

Lorde I commende my ſoule in to thy handes/ o lorde very god thou haſt redemed me.

O ſauyour.

I haue ſpoken with my tongue: lorde gyue me knowledge of myne ende.

O holy.

And the nombre of my dayes: what it is: that I may knowe howe moche I lacke.

O god.

Lorde thou haſte brokē my bondes/I ſhall gyue vnto the a ſacryfyce of prayſe: & ſhall call vpō the name of the lorde.

O Emanuel.

Refuge is takē from me: and there is none that ſeketh my lyfe. O chryſt.

I haue cryed vnto the (o lorde) I haue ſayd/thou art my hope and my porcyon in the lande of the lyuynge. O kynge.

Make in me a ſygne of goodneſſe/that they whiche hate me may ſe it/& be confounded/ for thou lorde haſte holpen me/and conforted me.

O mayſter.

Lorde the lyght of thy countenaũce is marked vpon vs/thou haſt made myne herte ioyfull.

Glory be to the father. &c. As it was in te. &c.

IEſu ſone of god/maker of all thynges/helpe me/to the ende I delyte not in vayn thoughtes. Our father whiche art in heuyn. Hayle Mary full of grace.

IEſu ſone of god/which heldeſt thy peace before a iudge/kepe my tongue/vntyl I haue deuyſed/howe/and what I ſhall ſay. Our father whiche art. &c. Hayle Mary full of grace.

IEſu ſone of god/whiche was bounde/rule myn hãdes/and all my membres/to the ende my workes may come to a good ende. So be it. Our father which. &c. Hayle Mary full of grace.

The verſe. Ryſe lorde and helpe vs. Anſwere. And for thy names ſake delyuer vs. Prayer.

IBeſeche the lorde Ieſu/cauſe me to haue in thy loue a meane without meaſure/and affeccyon without meane/alongynge without ordre/a burnynge without ceaſynge. So be it. I beleue in god the father almyghty.

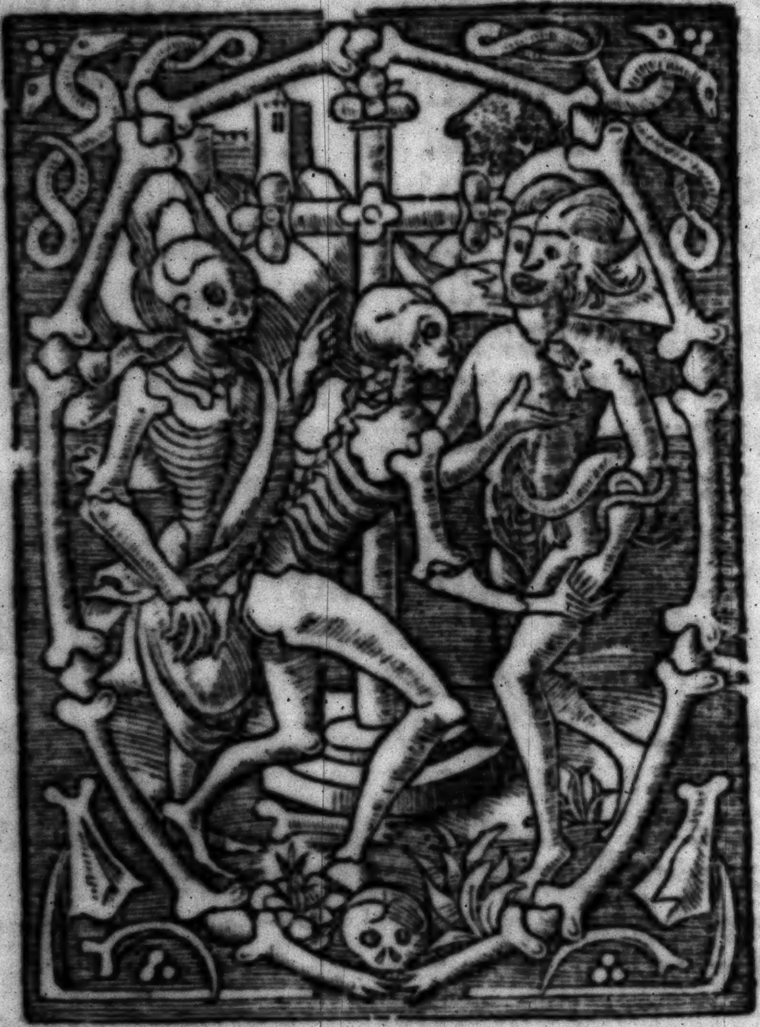
The begynnynge of the Dirige/and prayenge for the deade.

THe makynge of this ſeruyce (that we call Dirige) ſome do aſcrybe to ſaynt Iſodore and ſome to ſaynt Gregory but whether of them it was/forceth not moche/for certeyn it is/that al that is cõteyned therin (the collettes except) may as well be applyed for the lyuyng/as for the dead yet (as Platina wryteth) Palagius/byſſhop of Rome dyd fyrſt ordeyne the commemoracyon/or prayenge for the dead. Whiche thyng (after the mynde of Iſodore was receyued as a tradicyō of the apoſtles. Howbeit S. Ambroſe affyrmeth that it was deryued of an olde cuſtome had amōg the Hebrewes/which vſed longe lamētacyon for the dead after theyr departynge: as they dyd for Jacob the ſpace of .xl. dayes/and for Moyſes .xxx. But we that are vnder the newe lawe/are taught of god by the mouthe of ſaynt Paule his apoſtle/ not to mourne or be ſory for them that be departed in the fayth of Chryſt/but to reioyſe/as in thē that reſt in the ſlepe of peace (for ſo is it dayly remembred in the Maſſe) vntyll they ſhall be called vnto the laſt iudgemēt. Neuertheleſſe I thynke it very charytable/and to procede of a good & godly mynde/in that we vſe any worldely obſequies about the deade/or do pray for thē/for ſait Auguſtyn in his Enchiridion ſayth. It is not to be denyed: but that the ſoules departed are greatly releued by prayer. Whiche vſe is very commēdable for aſmoche as it hath contynued in the chryſten churche euyn frō the very infācy therof. Vsage RR

¶ The Euynſonge of th Dirige.

The Antheme. I ſhall pleaſe.
Dilexi: quoniam exaudiet. The .cxiiii. Pſalme.

¶ we haue ſometyme abyde our chaūce.



But nowe ye muſt com & trace our daūce

I Haue loued/ for the lorde ſhall hear the voyce of my prayer.

For he hathe enclyned his eare vnto me/ & all me lyfe I ſhall calle vpon hym.

The ſorowes of deathe haue compaſſed me: and the perylles of hell haue entangled me.

I haue frounde moche trouble and ſorowe: and haue called vppon the name of the lorde.

O lorde delyuer my ſoule/ for the lorde is pity=

full and ryghteous:and our god hath mercy.

The lord p̄ſerueth the lytle ones:I was brought lowe:and he delyuered me.

Turne the(my ſoule)i to reſte:for the lorde hath done moche for the.

For he hathe delyuered my ſoule frõ death : my eyes from teares/my feete from ſlydynge.

I ſhal pleaſe the lorde/in the countre of lyuers.

Lorde gyue thẽ eternall reſte:and let cõtynuall lyght ſhyne vnto them.

The antheme. I ſhall pleaſe the lorde in the regyon of lyuers. The Antheme. Wo is me.

Ad dñm cum tribularer. The.cxix.pſalme.

I Cryed vnto the lorde when I was in trouble:and he herde me.

O lorde delyuer my ſoule frõ lyenge lyppes:and a deceytfull tonge.

What may be gyuen the : or what may be layde agaynſt the:to a deceytfull tonge.

The ſharpe arowes of the myghtye/with hotte ſparkelynge cooles.

Wo is me for my reſtynge place is prolonged:I haue dwelled with the inhabytantes of Cedar/ my ſoule was longe in exyle.

I was peaſyble with them that hated peace : when I ſpake vnto them/they aſſaulted me cauſeles.

Lorde gyue them eternall reſte:& let contynuall lyght ſhyne vnto them.

The antheme. Wo is me/for that my banyſſhment is prolonged. The antheme. Lorde.

Leuaui oculos meos. The.cxx.Pſalme.

I Lyfted vp myne eyes in to the hylles: from whenſe helpe ſhall come vnto me.

My helpe commeth from the lorde/that made heuyn and earth.

He ſhal not ſuffre thy foote to ſlyppe: neyther ſhall he that kepeth the/fall in to a ſlombre.

No he ſhall neyther fall a ſlepe nor ſlombre: whiche kepeth Iſrael.

The lorde kepeth the: the lorde is thy defence: more then thy ryght hande.

The ſonne ſhall not burne the by day: nor the moone by nyght.

The lord kepeth the from all euyll: the lorde kepeth euyn thy ſoule.

The lorde kepeth thy goynge i and goynge out: from this tyme forth and euermore.

Lorde gyue thē eternall reſte: and let cōtynuall lyght ſhyne vnto them. The antheme.

The lorde kepeth the from all euyll: he kepeth euyn thy ſoule. The antheme. If thou lorde.

De profundis. The.cxxix.Pſalme.

FRom the deepe places/haue I called vnto the (o lorde) lorde heare my voyce.

Let thyne eares be intentyfe to the voyce of my prayer.

If thou lorde wylte loke ſo ſtraytly vpō ſynners o lorde who ſhall abyde it.

But there is mercy with the/and becauſe of thy lawe/haue I abyden the/o lorde.

My ſoule hath abyden in his worde: my ſoule hath truſted in the lorde.

From the mornyng watche vnto nyght:let Iſrael truſte in the lorde.

For with the lorde there is mercy:and his redẽpcyon is plenteous.

And he ſhall redeme Iſrael/for all the iniquities of it.

Lorde gyue them eternall reſte: and let contynual lyght ſhyne vnto them. The antheme.

If thou(lorde)imputeſt mẽs ſynnes vnto them: lorde who ſhal abyde it. Antheme. The workes: Confitebor tibi domine. The.cxxxvij. Pſalme.

Lorde I ſhal make knowlege to the with all my herte:for thou haſt herde the wordes of my mouthe.

In the ſyght of aungels I ſhall ſynge to the: I ſhall worſhyppe the in thy holy temple and ſhall confeſſe thy name.

Upõ thy mercy & thy trouth:for aboue al thyng thou haſt magnifyed thy holy name.

When ſoeuer I ſhall call vpon the/heare me: thou ſhalte encreaſe ſtrength in my ſoule.

Let al the kynges of the earth cõfeſſe the/o lord for they haue herde all yͤ wordes of thy mouthe.

And let them ſynge in the wayes of the lorde: for great is the glory of the lorde.

For the lorde is hyghe/& beholdeth lowe thynges:and knoweth hygh thynges a farre.

If I walke in the myddes of trybulacyon/thou wylt reconforte me:and vpon the cruelte of myn enemyes thou haſt extende thy power and thy ryght hande hath made me ſauſe.

The lorde ſhall requyte for me: lorde thy mercy is euerlaſtynge / the workes of thyne handes deſpyce thou not.

Lorde gyue them eternall reſte: and let contynuall lyght ſhyne vnto them. The antheme.

Lorde deſpyce not the workes of thy handes

The verſe. Fro the gates of hell. The anſwere.

Lorde delyuer theyr ſoules.

The antheme. I herde a voyce.

¶ The ſonge of Mary.

My ſoule magnifyeth the lorde.

And my ſpirit hath reioyſed ĩ god my ſauyour.

For he hathe regarded the humilite of his hãdmayden: beholde nowe from henſforth ſhall all generacyons call me bleſſed.

For he that is myghty hathe done to me great thynges: and bleſſed is his name.

And his mercy is alwayes on thẽ that fear hym throughout all generacyons.

He hathe ſhewed ſtrẽgth with his arme: he hath ſcatered them that are proude in the ymagynacyon of theyr hertes.

He hath put downe the myghtye from theyr ſeates: and hath exalted them of lowe degree.

He hath fylled the hungre with good thynges: and hath ſent away the ryche empty.

He hath remembred mercy: and hathe holpẽ his ſeruaunt Iſrael.

Euyn as he promyſed to oure fathers Abraham

And to his ſeede for euer.

Lorde gyue them eternall reſte: & let contynuall lyght ſhyne vnto them. The antheme. I haue herde a voyce frõ heuyn ſayenge. Bleſſyd be the deade/ whiche dye in the lorde. Lorde haue mercy on vs. Chryſte haue mercy on vs. Lorde haue mercy on vs. Our father/ whiche arte &c. Hayle Mary &c. Lauda aīa mea dñz. The .cxlv. pſalme

Prayſe the lorde (my ſoule) I ſhall laude the lorde durynge my lyfe: I ſhall ſyng to my god/ ſo longe as I lyue.

Truſte ye not in prynces/ nor in the chyldren of men/ in whome there is no health.

My ſoule ſhall paſſe out/ and ſhall retourne ĩto his countrey: in that day ſhall all theyr cogytacyons peryſſhe.

Bleſſed is the man/ whoſe helper is the god of Iacob: whoſe hope is in our lorde god/ which made heuyn and earth and ſee and all that be in thẽ.

Which kepeth trueth euermore/ doth iudgemẽt to them that ſuffre wronge and gyueth meate to the hungry.

The lorde loſeth the fettered: the lorde gyueth ſyght to the blynde.

The lorde lyfteth vp thẽ that be fallen: the lorde loueth the ryghteous.

The lorde preſerueth ſtraũgers: he ſhall defẽde the fatherles: and the wydowe/ and ſhal deſtroy the wayes of ſynners.

The lorde ſhall reygne euermore: thy god/ o Syõ/ from one generacyon to another.

Lorde gyue thē eternall reſt:and let contynuall lyght ſhyne vnto thē.The verſe. From the gates of hell.The anſwere.Lorde delyuer theyr ſoules. The verſe. I truſte to ſe the goodes of the lorde.The anſwere.In the lande of lyfe. Verſe. Lorde god heare my prayer. The anſwere. And gyue hearynge to my clamour. Let vs pray.

God to whome it is appropried to be mercyfull euer & to ſpare/be mercyfull to the ſoules of thy ſeruauntes of eche kynde/and forgyue them al theyr ſynnes:that they beyng looſed frō the bondes of death/may deſerue to aſcende vnto lyfe.By Chryſte our lorde.

O God the lorde of pardon/graunt vnto the ſoule of N.thy ſeruaunte (the yeares mynde/of whoſe death we haue in remembraunce)a place of reſt/the blyſfull quiete/and clereneſſe of thy lyght.By Chryſte our lorde.

O God whiche haſte cauſed thy ſeruaūtes in pontificall dignite/to be accompted amōge the preeſtes apoſtolyke/graunt we beſeche the/that they maye enioye in heuyn the cōtynuall cōpany of them/whoſe offyce they dyd beare ſomtyme heare in earth.By Chryſte our lorde.

O God the graunter of pardon/and the louer of mannes ſaluacyon/we beſeche thy mercy/that thou wylte ſuffre the congregacyons of our brothers and ſyſters/beynge departed out of this worlde/through the interceſſion of bleſſed Mary the virgyn/and ſaynt Myghell the archāgell/& all holy ſayntes/to come to the congregatys of euerlaſtynge felicite. By Chryſte our lorde.

O God that arte creatour and redemer of all faythful people/graunt vnto the ſoules of al true beleuers beynge deade/remyſſyon of al theyr ſynnes/that through deuout prayers they maye attayne thy gracyous pardon/whiche they haue alway deſyred. which ſhalte come to iudge the quycke and the deade/and the worlde by fyre So be it. God haue mercy on all chryſten ſoules. So be it.

¶ The matyns of the Dirige.

The Antheme. Dyrect good lorde.

Uerba mea auribus. The. v. Pſalme.

Lorde perceyue my wordes with thyne eares: vnderſtande my clamour.

Take hede to the voyce of my prayer: my kynge and my god.

For vnto the wyl I praye/o lorde/early ſhalt yͧ heare my voyce.

Early ſhall I ſtande by the/& I ſhall ſe: for thou arte a god/not fauourynge iniquite.

For yͤ malygne ſhal not dwel nere the: neyther ſhal the vnryghteous abyde before thy iyes.

Thou haſte hated all that do iniquite: thou ſhalte deſtroy all that ſpeake falſhode.

A man that is bloudy & deceytful/the lorde doth abhorre: but I through the plenteouſnes of thy mercy.

Shall entre in to my houſe I ſhall praye at thy holy temple in thy feare.

Leade me lorde in thy ryghteouſnes: bycauſe of myne enemyes directe my way in thy ſyght.

For in the mouth of them there is no trueth:the herte of them is full of vanyte.

The throte of them is an open graue:deceptfully haue they done with theyr tonges iudge thẽ/ o god.

Let them fall frõ theyr cogytacyons:accordyng to the greatnes of theyr wyckednes expel them: for they haue ſturred the to angre lorde.

And let all reioyſe that truſt in the:they ſhall euermore be gladde:& thou ſhalte dwelle amõge them.

And they ſhall glory in the all that loue thy name:for thou wylte bleſſe the ryghteous.

Lorde thou haſt couered vs as it were with a ſhylde of thy good wyll.

Lorde gyue them eternall reſte : & let cõtynuall lyght ſhyne vnto them.

The antheme. Dyrecte good lorde/my way i thy ſyght. The antheme. Tourne the lorde.

Domine ne in furore tuo. The. vi. Pſalme.

LOrde rebuke me not in thy fury:neyther chaſten thou me in thyne angre.

Haue mercy on me lorde/for I am ſycke:heale me lord for my bones are brouſed.

And my ſoule is very ſore troubled:but how lõge lorde.

Turne the lorde and delyuer my ſoule:ſaue me for thy mercye.

For there is none in death that hath mynde of the:and in hell/who wyll acknowledge the.

I haue laboured ĩ my ſorow/I ſhal euery nyght waſſhe my bedde with teares/ſhall I weate the place where I lye

Myne eye is troubled with woodnes: I haue waxen olde amonge al myne enemyes.

Auoyde fro me al ye that worke wyckednes for the lorde hath herd the noyſe of my wepynge.

The lorde hath herde my prayer:the lorde hath receyued my peticyon.

Let all myne enemyes be greatly aſhamed and confounded:let them be aſhamed/and confounded very quyckely.

Lorde gyue them eternall reſte:& let contynuall lyght ſhyne vnto thẽ. The antheme. Turne the lorde & delyuer my ſoule for he is not ī death/that hath mynde of the. The anthem. Leſt any tyme.

Dñe de⁹ meus in te ſperaui. The.vii.Pſalme.

O Lorde my god/in the haue I truſted ſaue me frõ al that perſecute me/and delyuer me

Leſt any tyme they deuour my ſoule as a lyon whylſt there is none yͭ may redeme nor ſaue me.

O lorde god yf I haue done this thynge:yf wyckednes be in myne handes.

If I haue req̃ted euyl to thẽ that dyd for me:let me then worthely falle into myne enemyes hãdes

Let an enemye perſecute my ſoule:lette hĩ take it and treade downe my lyfe in earth:and brynge my glory in to duſte.

Aryſe lorde in thy wrathe:and be exalted in the countrees of myne enemyes.

And aryſe my lorde god in the precepte that thou haſt commaunded:and the congregacion of people ſhall compaſſe the.

And for the ſame go vp agayne on hyghe:the lorde iudgeth nacyons.

Iudge me lorde accordynge to my iuſtyce:and procede vpon me accordyng to myn innocency.

Let the wyckednes of ſynners be cõſumed/and thou ſhalte ordre the iuſte:o god that enſercheſt herte and reynes.

My iuſt helpe is from god/which preſerueth the ryghteous in herte.

The lorde is a iuſt iudge/ſtronge and pacyẽt is he angry al tymes.

Excepte ye be tourned he hath ſhakẽ his ſworde he hathe bẽded his bowe and hathe made it redy

And hath prepared in it veſſelles of death:he hath made his arowes hotte.

Lo he bredeth iniuſtyce/he hathe concepued ſorowe and hath brought forth vngodlynes.

He hathe opened a lake and/dygged it out:and hath fallen in to the pyt that hym ſelfe made.

Let his ſorowe be tourned vpon his owne head & let his wykedneſſe falle vpõ his owne crowne.

I ſhall make knowledge to the lorde/accordyng to his iuſtyce:and ſhall ſyng to the name of the lorde mooſt hyeſt.

Lorde gyue thẽ eternall reſt:and let contynuall lyght ſhyne vnto them. The antheme.

Leſte any tyme he may rauyſſhe my ſoule as a lyon/when there is none that wyll redeme it or ſaue it. The verſe. From the gates of hel.

The anſwere. Lorde delyuer theyr ſoules.
Our father. And leade vs not. But delyuer vs.

¶ The fyrſt leſſon.

Spare me o lorde/my days be brefe and ſhort
For what is the mā/whome thou doeſt magnifye.
Or why from hym thyn hert doſt thou tranſport
Confortyng hym in the mornynge:and ſodeynly
Thou tempteſt hym agayne with aduerſyte.
Why doſt thou not ſo moch:as ſuffre me a lytle.
That I may tary the ſwalowyng of my ſpytle
Lorde I haue offended/and what ſhall I do
Thou that ordereſt man in euery thynge
why woldeſt thou make me/to ſwarue frō the ſo
And makeſt me to be myne owne vndoynge
Why takeſt thou not frō me/my ſynful lyuyng
Lo howe in duſt I ſlepe wonderous faſt
And yf thou tary a whyle all helpe wyl be paſt.

The anſwere.

I veryly thynke/and byleue ſurely
That my redemer is eterne on lyue
And that at the laſt day fynally
Out of the earth who ſo it deny
I ſhall aryſe and ſhall agayne reuyue
And in my fleſſhe I ſhall playnly ſe
My god my ſauyour whiche hath redemed me.

The verſe.

Whome I ſhall beholde and ſe in very dede
As parfytly/as any is able to deuyſe
None other it is/that ſhall ſe in my ſtede
But I my ſelfe/with theſe preſent eyes

Shall hym beholde/in mooſt parfyt wyſe
And in my fleſſhe/I ſhal playnly ſe
My god my ſauyour/whiche redemed me.

¶ The ſecōde leſſon.

My ſoule is full verye of this lyfe that I leade.
And of this worlde/full lytle doth it recke
But ſuffre me a whyle/agayne my ſelfe to pleade.
That for very bytter anguyſſhe/my wordes out they breake.
And payne maketh my ſoule/to God thus to ſpeake
Thou gyd/take from me thy condempnacyon
Shew me why thou handleſt me on this faſſhyō
I wene that thou doyſt ſome pleaſure take
Thus with calamite/me to ouerpreſſe
Whiche am the very worke/that thy handes dyd make
Thou art of counſel with the wycked as I geſſe
And wylt thou helpe them in theyr wyckednes
Be thyne eyes fleſſhely/as other mennes be
And ſeeſt thou none otherwyſe/then other men do ſe
Be thy dayes lyke to the dayes of other men
Thy yeres and tyme be not they alſo
In no other maner or faſſhyon then
Be the yeres of men/whiche ſo ſoone ouer go
My ſynne and iniquite/why enſercheſt thou ſo
And yet thou knoweſt/that in me no ſynne ſhall

be fande
Syth no man may eſcape thy mortall hande.

The anſwere.

O bleſſed god whiche by myracle diuine
Dydeſt rayſe vp Lazar/from his ſepulture
When he in the ſame/foure dayes had lyne
So that his body began to ſauour
Lyke as it fareth by euery creature
Graunt them reſt/that from hens are diſcended
And gyue them pardon/where they haue offēded

The verſe.

Thou that ſhalt come to ſuge and gyue ſentēce
Upon quycke and deade/and the worlde ouer all
And by burnyng fyre ſhalt trye the conſcyence
Of euery creature in iudgement generall
Whiche to eſcape may no man mortall
Graunt them reſt/that from hens are diſcended
And gyue them pardon/where they haue offended.

¶ The thyrde leſſon.

Thy handes (good lorde) hane me made and formed
In euery parte/all in compaſſe rounde
And ſhal I now agayn ſo ſoone be ouer turned
Remembre how thou madeſt me lyke clay/out of the grounde.
Now agayne to duſt/ſhall I ſo ſone redounde?
Lyke ſofte mylke/haſt thou not me dreſſed
And lyke vnto cheſe/haſt thou not me preſſed
With ſkynne and fleſſhe alſo/for the nones
Thou haſt me encloſed/and therwith ouer clade
And eke alſo/with ſenewes and with bones

Thou haſt compacte me/and ſtronge thou haſt me made.
Lyfe and mercy of the alſo I had
And with thy goodnes and thy vyſytacyon
Thou haſt contynually ben my preſeruacyon
Anſwere. O good lorde/in what maner place
May I hyde my ſelfe in that fearefull houre
Away from thy mooſt gloryous face
When that thou/as ſouereygne Emperour
The worlde ſhalt iudge by thy wōderous power
For I knowe well that in my lyfe dayes
I haue ſynned moche by many ſondry wayes
Verſe. For of my ſynnes/I am full ſore adrad
I ſhal be aſhamed before the to appere
When thou ſhalt com to iuge both good & bad
Neuer ſuffre for thy mercy dere
That I be condempned then before the there
For I knowe well/that in my lyfe dayes
I haue ſynned moche/by many dyuers wayes.

The Antheme. In a place.

Dominus regit me. The.xxii.Pſalme.

The lorde ruleth me/& nothynge ſhall fayle me:i a place of paſture there hath he ſet me

He hath brought me vpon a freſſhe water:he cōuerth my ſoule.

He hath ledde me vpon the patthes of iuſtyce: for his names ſake.

For all though I walke in the myddes of the ſhadowe of death: I ſhall feare no harme/for thou arte with me.

Thy ſtaffe and thy rod:they haue conforted me.

Thou haſte ſpared a table ĩ my ſyghte agaynſt them that trouble me.

Thou haſt ſoupled myn heade in oyle: & my cuppe beynge full is ryght goodly.

And thy mercy ſhall folowe me all the dayes of my lyfe.

And that I may ĩhabyte in the houſe of the lorde: for the length of my dayes.

Lorde gyue them eternall reſte: & let cõtynuall lyght ſhyne vnto them. The antheme. In a place of paſture there hath he ſet me. The antheme. The defaultes.

Ad te dñe leuaui. The .xxiiij. Pſalme.

Unto yͤ lorde haue I lyfte vp my ſoule (my god) in the I truſt: let me not be aſhamed.

Nor let not myn enemyes mocke me: for truly all that euer truſt in the ſhal not be confounded.

Let all them be cõfounded that worke wyckednes in vayne.

Good lorde ſhew me thy wayes: & teache me thy patthes.

Directe me & teache me in thy trouthe for thou arte god my ſauyour/ and I haue ſuſteyned the all the hole day.

Haue mynde good lorde of thy mercyfulnes: & of thy mercyes whiche euer haue ben.

The offences of my youth: nor myne ygnoraunces do thou not remembre.

Thou for thy goodnes good lorde haue mynde of me/ accordynge vnto thy mercy.

The lord is ſwete and ryghteous: for this ſhal he gyue a lawe to them that go out of the way.

He ſhal direct the mylde in iudgement: he ſhall teache te meke his wayes.

All the wayes of the lorde are mercy and verite: to thē that requyre his Teſtament & his ꝓmyſes.

For thy names ſake good lorde/thou ſhalte haue mercy on my ſynne:for truely it is great.

Who is the mā that feareth the lorde:he hath ordeyned a lawe to hym in ẏ way whome he hath choſen. His ſoule ſhall dwell in goodnes: & his ſede ſhall inheryte the earth.

The lorde is a ſure groūde to thē that feare:hym & his teſtamēt that it maye be manyfeſted to thē.

Myne eyes be euer to the lorde:for he ſhall pull my foote out of the ſnare.

Loke vpō me/& haue mercy vpō me:for I am alone/& poore. The trybulacyons of my herte be multiplyed:delyuer me from my neceſſytes.

Beholde my humylyte/and my laboure: and forgyue me all my faultes.

Beholde myn enemyes/for they be multiplyed and they haue hated me with a wycked hate.

Kepe my ſoule/and delyuer me:I ſhall not be aſhamed/for I haue truſted in the.

Innocentes and good mē haue cleued vnto me forbycauſe that I haue ſuſteyned the.

O god delyuer Iſrael:from all trybulacyons.

Lorde gyue them eternall reſte:& let contynuall lyght ſhyne vnto thē. The antheme. The defaultes of my youth/and my ygnoraunces remēbre not/o lorde. The antheme. I truſt to ſe.

Dñs illuminatio mea. The.xxvi.Pſalme.

The lorde is my lyghte & my healthe: whom ſhall I feare.

The lorde is the defender of my lyfe: of whome ſhall I be a drad.

Whylſt euyll doers approche vnto me / for to deuoure my fleſſhe.

Myne enemyes / whiche trouble me / they were made weyke and fell downe.

If they pytche pauylyons agaynſte me / my herte ſhall not feare.

If a batayle ryſe agaynſt me: I ſhal truſt in it.

One thynge haue I aſked of the lorde: that I ſhal requyre / that I may inhabyte in the hous of the lorde all the dayes of my lyfe.

That I may ſe the wyll of the lorde: and maye viſyte his temple.

For he hath hyd me in his tabernacle / in yͤ euyll daye he hathe defended me in the ſecrete place of his tabernacle.

He hath exalted me vpō a rocke: & now he hath exalted myne head aboue myn enemyes.

I haue gone aboute / and haue offred in his tabernacle: I ſhall ſynge the ſacryfyce of innocacyon: and ſhall ſay a pſalme vnto the lorde.

Heare my voyce lorde / wherwith I haue cryed vnto the: haue mercy on me / and heare me.

Myne herte hath ſayd vnto the: my face hath ſought the / thy face lorde I ſhall deſyre.

Tourne not thy face awaye from me: do not ſwarue from thy ſeruaunt in thy wrath.

Be myne helper/forſake me not:neyther deſpyſe thou me(o god)my ſauyour.

For my father & my mother haue forſaken me: but the lorde hath receyued me.

Lorde ſet me a lawe in the way:and leade me in a ſtrayght patthe in ſpyte of myne enemyes.

Let me not go after the mindes of thẽ that trouble me:for vniuſt wytneſſes haue ryſen agaynſt me/and wyckednes hath lyed vnto them.

I truſt to ſe the goodneſſe of god in the lande of the lyuynge.

Loke after the lorde do manfully:and let thyne herte be conforted/and abyde the lorde.

Lorde gyue them eternall reſt:and let ꝯtynuall lyght ſhyne vnto them. The antheme. I truſt to ſe the goodnes of the lorde:in the lande of the lyuynge. The verſe. The ryghtuous ſhall be ĩ eternall remembraunce. Anſwere He ſhall not feare euyl ſpeakyng. Our father. And leade vs not. But delyuer vs. ¶ The fourth leſſon.

How ſore am I laden with ſynne and wyckednes.

Lorde of thy goodnes/I pray the let me knowe
My curſed actes/and great vnryghtuouſnes
Wherby my ſoule in daunger is and wo
Thy face alas why hydeſt thou me fro
Entreatynge me with lyke extremyte
As yf I were thy mortall enemy
Agaynſt a leafe/that toſſed is with wynde
Thou ſhewedſt thy power thy force & thy myght
And doſt me perſecute/whiche by very kynde

Am/as the drye ſtubble/or ſtraw that is lyght
Syns agaynſt me/thou doſt bytterly wryte
And wylt(as I thynke)me vtterly vpcaſt
For the faultes of my youth/that are done & paſt
My feete in ſtockes/ſet thou haſt faſt
Awaytynge ryght narowly/all my hole trade
In ſo moche that my foote ſteppes/ nombred thou haſt
And neuertheleſſe/when death ſhall inuade
As the rotten dunge/I muſt away fade
And ſodeynly my fleſſhe ſhall tourne to wormes meate.
Lyke as agarment/that mothes do waſt and eat
Anſwere. Alas(good lorde)and welaway
For my lyfe euyll ſpent/my ſoule is afrayde
What ſhall I do or what ſhall I ſay
Whyther ſhall I flee/thus wofully arayde
But vnto the(lorde)for mercy and ayde
Whiche for to graunte I humbly the pray
When thou ſhalt come at the latter day. Verſe.
My ſoule within me is troubled ryght ſore
With greuous ſorowe/and depe repentaunce
Of my manyfolde ſynnes commytted before
By very fraylte/of humayne ygnoraunce
But yet good lorde/in all ſuche greuaunce
It for to ſuccour/I humbly the pray
When thou ſhalt come at the latter day

¶ The fyfth leſſon.

The man that procedeth from his mothers wombe
Whoſe lyfe in this worlde is ſhort & tranſitory

And in concluſyon is caſt in to a toumbe
Fulfylled is/with manyfolde myſery
Mooſt lyke a floure that fadeth naturally
And lyke vnto a ſhadowe doth vanyſſh ⁊ abate
Neuer contynuynge in one lyke eſtate
And thynkeſt thou it mete/eyther els cōuenyent
vpon ſuche a none/ſo narowly to ſpye
Or to contende with hym in iudgement
For who is able/by crafte or polycye
A thynge infecte with ſynne/to purifye
whiche was vncleane/from his concepcyon
No man ſurely/but thou god alone
Shorte be the dayes of mannes lyfe here
His yeres thou haſt counted/iuſt is the nombre
Thou haſt apoynted his tyme ſo nere
Whiche neuer ſhal paſſe:neyther ouer ne vnder
Suffre hym then a whyle / and nomore hym encomber
Untyl that day com that he hath long deſyred
whiche he hath loked for/ as a ſeruaunt hyred.
Anſwe. Lord I beſech the to raſe out of mynde
My greuous ſynnes/and great impietie
whiche I of all other/moſt curſed and vnkynde
Haue dayly commytted/agaynſt thy maieſty
whiche brynge my ſoule in great perplexyte
wherof thy pardon/mooſt mekely I deſyre
when thou ſhalt come to iudge vs by fyre.
Verſe. Pleaſe it the(lorde)my wayes to dyrect
So euyn alwayes in thy bleſſed ſyght
That I may deſerue/amonge thy electe
Euer to beholde/that gloryous lyght

108

wherin thou reygneſt/as a god of myght
Thyther to brynge me/I humbly the requyre
when thou ſhalte come/to iudge vs by fyre.

¶The ſyxth leſſon.

WHo can aſſure me/that yͧ wylt me defende
In the lowe place & me to hyde ſecretly
Untyll thy fury be paſt/and at an ende
And to apoynt me a tyme certeynly
when it may the pleaſe/for to remembre me
For what do I force/to ſuffre death and payne
Syns that the deade ſhall ones ryſe agayne
All the longe tyme/of this lyfe mortall
whiche as a ſouldier/led I haue in payne
My hope and truſt hath ben in ſpeciall
To chaunge this lyfe/that is momentayne
In to the ſame that is heuynly and certayn
wherto when it lykes the/me for to call
I wyll the anſwere mooſt gladly of all
To me therfore that am thy handy worke.
Sende for thy ſuccours/and godly aſſyſtence
From whoſe knowlege nothyng ther may lurk
Syns thou enſercheſt the ſecretes of conſcyence
And nombreſt my ſteppes by godly prouydence
wherfore I beſeche thy mooſt mercyful grace
To ſpare my ſynne/& greuous treſpas. Anſwere
In iudgement lorde/do thou not procede
After myne acte/and ſynne mooſt odyous
For I am parfyte/and knowe in very dede
That nothyng I haue done good or meritorious
Before the to be counte/o god/mooſt glorious
Thy maieſty therfore; I beſech of thy goodnes

Clene take away my ſynne/& wyckednes. Verſe.
Waſſhe me(lorde)from myne vnryghtwyſenes
And of my ſynne/make me clene and pure
For to the onely/by great vngodlynes
I haue offended/herof am I ſure
And put my ſoule in ryght harde aduenture
Thy maieſty therfore I beſech of thy goodnes
To take clene away:my ſynne and wyckednes

The antheme. Pleaſynge be it.

Expectans expectaui. The.xxxix. Pſalme.

WIth longe awayt I loked after the lorde and he intended vnto me.

And he herde my prayers:& he brought me out of the lake of myſery:and from the muddy clay.

And ſet my feete vpon a rocke:and directe my ſteppes.

And he put ĩ to my mouthe a newe ſonge:a verſe vnto our god.

Many ſhall ſe and ſhall feare:and ſhall truſte in the lorde.

Bleſſed is the man/whoſe hope is the name of the lorde:and hath not regarded vanites/& falſe madneſſes.

Many meruayles haſte thou done/o lorde my god:and thy dyſpoſycyons/there is none that is lyke vnto the.

I haue tolde forth and ſpoken:they are multiplyed aboue nombre.

Sacryfyce and offerynge thou woldeſt not:verily thou haſt made myne eares parfyte.

And burnt offeryng for ſynne/yͧ haſt not req̄red then ſayd I/lo I come.

In the begynnyng of the boke it is wꝛytē of me that I ſhall do thy wyll:foꝛ ſo wolde I my god/ haue thy lawe in the myddeſt of myn hert.

I haue declared thy iuſtyce in a great congregacyon:lo I ſhall not holde ī my lyppes/loꝛde thou knoweſt.

I haue not hydden thy ryghtuouſnes ī my herte:I ſhewe thy trueth/and thy ſaluacyon.

I haue not kepte ſecrete thy mercie & thy trouth from a great company.

But yͧ loꝛde do not eſtraunge thy mercyes from me:thȳ mercy & thy trouth haue euer defēded me

Foꝛ myſcheues innumerable haue compaſſed me:my wyckedneſſes haue caught me / & I was not able to ſe them.

They are multyplied mo then the heeres of my heade:and my herte hath fayled me.

Let it be thy pleaſure / o loꝛde / foꝛ to delyuer me/loꝛde haue regarde to helpe me.

Confounded and afrayde be they/that ſeke my lyfe foꝛ to take it away.

Let them be turned backewarde and affrayde/ that mynde to do me harme.

Let them incontynent beare away theyꝛ confuſyon/that ſpeake to me in ſcoꝛnfull woꝛdes.

Let all that ſeke the / reioyſe & be glad of the/& let all that loue thy ſauynge health/ſay/the loꝛde be magnyfyed.

I verely am a beggar / and pooꝛe / the loꝛde is myndefull of me.

Thou arte my helper and protectoure: o my god tary not.

Lorde gyue thē eternall reſte: and let cōtynuall lyght ſhyne vnto them. The anthe. Pleaſynge be it vnto the (o lorde) for to delyuer me: lorde haue regarde to helpe me. Anthe. Heale my ſoule.

Beatus qui intelligit. The.xl. Pſalme.

BLeſſed is he that conſydereth the nedy and the poore: in the euyll day the lorde ſhall delyuer hym.

The lorde ſhall preſerue hym/ ⁊ refreſſhe hym/ and make hym fortunate in the earth/ and ſhall not delyuer hym to his enemyes.

The lorde ſhall succour hym/ lyenge diſeaſed in his bedde: all his eſtate thou haſt chaunged ī his infyrmyte.

I ſayd lorde haue mercy on me: heale my ſoule for I haue treſpaſſed to the.

Myne enemyes ſpake euyll vnto me/ ſayēg: whē ſhal he dye that his name may peryſſhe.

And though he entred in for to ſe/ he ſpake vanites: his hert gathered miſcheyf vnto it ſelf.

He yſſued forth/ and ſpake to the ſame purpoſe.

Agaynſt me dyd al myne enemyes murmure: agaynſt me haue they ymagyned mycheyf.

They haue deuyſed an vntrue ſayenge by me: ſhal he that ſlepeth haue no help to ryſe agayn.

For a man pretendynge peace vnto me: (in whome I truſted) whiche hathe eaten of my breade: made greate meanes to ſupplante me.

But thou lorde haue mercy on me: ⁊ reſtore me:

and I ſhall requyte them.
In that they haue perceyued that thou fauoureſt me:that my enemy ſhal not tryũph vpon me.
But for my innocency thou haſt defended me & haſt made me ſure in thy ſyght for euer.
Bleſſed be the lorde god of Iſrael: worlde without ende. So be it.
Lorde gyue them eternall reſte: and let contynuall lyght ſhyne vnto them.
The anthe. Heale my ſoule lorde for I haue ſynned agaynſt the. Antheme. My ſoule thryſted.

Quẽadmodũ deſyderat. The.xli. Pſalme.

Evyn as the harte longeth after the fountaynes of waters: ſo doth my ſoule longe after the/o god.
My ſoule hath thryſted after god/the lyuynge fountayne:when ſhal I come and appere before the face of god.
My teares were to me day & nyght i ſteade of breade:whylſt it is dayly ſayd vnto me:wher is thy god. These thynges I call to mynde: & caſt it in my thought:because I ſhall depte in to a place of meruaylous habitaciõ/euyn vnto yͤ houſe of god Whit a voyce of gladnes and confeſſyon lyke the ſounde of one that banketteth.
Why arte thou ſorowfull/my ſoule: & why doeſt thou trouble me.
Truſte in god/for I ſhall euer cõfeſſe hym that gyueth heath vnto me/and is my god.
The ſoule within my ſelf is troubled:therfore I ſhall haue the in mynde in the lande of Iordã/&

the lytle mountayne of Hermon.

Depenes calleth vpon depenes with the noyſe of thy watercourſes.

All thy raynes & thy floodes: haue rōne ouer me

In the day the lorde hath ſent forth his mercy/ and in nyght his ſonge.

In me is prayer to the god of my lyfe: I ſhall ſay vnto god/ thou arte my defender.

Why haſt thou forgoten me/ & why do I go al ſorowful/ whylſt myn enemy doth afflycte me.

Whylſt my bones are brokē / myne enemyes that trouble me/ haue caſt it in my teeth.

Whylſt they ſaye to me euery daye: where is thy god.

Why arte thou ſorowfull/ my ſoule / & why troubleſt thou me.

Truſte in god/ for yet I ſhall make knoweledge to hym: that he is my ſauyour and my god.

Lorde gyue them eternall reſte: and let contynuall lyght ſhyne vnto them.

The Antheme. My ſoule thyrſted for god/ the lyuynge fountayne / when ſhall I ones come and appere before the face of god.

The verſe. Lorde gyue them eternall reſte.

The anſwere. And let contynuall lyght ſhyne vnto them. Our father. And leade vs not. But delyuer vs. ¶ The ſeuenth leſſon.

My ſpyryte god wote is weykened wonders ſore
My tyme i this world: but very ſhorte & vayne is
And ſaue a poore graue/ get I now no more

My ſynne is not great/and yet to me remaynys
Nothynge at all ſaue greuous bytter paynes
But yet helpe me o lorde/and let me by the ſyt
And for al myn enmyes: I force not thē a whyt
My lyues dayes be paſſed cleane away
The thoughtes / whiche were wont to trouble
ſo my mynde. The darke nyght / haue turned in
to the clere daye.
And after darkenes / I hope yet lyght to fynde
But yf I contynue/thus ſynfull ſtyll and blynde
In contynuall darkenes/my lodgynge thē I make
And hell for my dwellynge houſe nedes muſt
I take.
I ſpake to the earthe/that vyle was and rotten
Sayng thou art my father: and thou my mother
And to the wormes in the earthe / alſo haue I
ſpoken.
Sayenge/thou arte my ſyſter/and thou alſo my
brother
What hope I haue then/aboue all other
Who ſhall rewarde my paynes/yͤ which I abode
Surely none other/but onely thou my god.
The Anſwere. Thus dayly in me / my ſynne encreaſyng double
And I not repentynge in my lyues ſpace
The feare of death full ſore my hert doth trouble
For why in that lowe / and depe infernall place
There is no redempcyon/no mercy nor no grace
But yet good lorde yf it may the pleaſe
Haue mercy on me / and heale thou my deſeaſe.
The verſe. O good lord through thy holy name

Saue me from peryll in euery caſe
And by thy great myght ryd me from the ſame
For why in that lowe/and depe infernall place
There is no redempcyon no mercy/nor no grace
But yet good lorde/if it may the pleaſe
Haue mercy on me/and heale thou my deſeaſe

¶The eyght leſſon.

My fleſſhe is conſumed/there is but ſkyn and bone
My lyppes they be fallen away/my teeth bare appere
Take pety vpon me/and haue compaſſyon
At the leſt way ye that be my frendes dere
For the hande of god/lo hath me touched here
why perſecute ye me more/to encreaſe my payn
Is it my fleſſhe/that ye wolde haue ſo fayne
Who ſhall warrant me/that my dedes ſhall be wrytten
Or who can promyſe me/eyther that they ſhal
Be regyſtred ſo/that they ſhal not be forgeten
In tyrne/leade/or in the ſtony wall
But one thynge I knowe that ſureſt is of all
That my redemer ſhall euer lyue/this I know for true
And in the laſt day/that I ſhall ryſe a newe
And wͭ this ſkynne agayne/thē I ſhall be clade.
And in my fleſſhe/I ſhall playnlyſe
My ſauyoure and my god/whiche hath me wrought and made
And as I am now ſo ſhall I then be
I ſhall not beholde hym/by no depute

But theſe ſame eyes ſhal ſe hym manyfeſt
This conforte ſure remayneth in my breſt
Anſwere. Eternall reſt/gooſt lorde let thē haue
And let thē be euer in contynuall lygh. The vſe.
Thou that rayſedeſt/from the fylth graue
The dead Lazer:through thy great myght
So graunt them grace /of the to haue the ſyght
And gyue them reſt/that be from hens diſcended
And graūte thē pardō where they haue offended.

¶ The.ix.leſſon.

WHy from my mothers wombe/ haſt thou me out brought
That wolde to god/that I had ben clene
Conſumed away euyn to ryght nought
So that none eye/me euer myght haue ſene
For then ſhulde I be/as I had neuer bene
Nowe brought in to the worlde/ and ſtreyght agayne out ſent
Oh that my lyfe dayes full ſoone are gone and ſpent
wherfore good lorde ſpare me yet a whyle
That I may bewayle my ſorowe/or I go
From whēs is no retourne/I meane that wretched yle
whiche is the lande of myſery and wo
Couered all with death/in darknes ouerthrow
where is no rule/nor ordre at all
But horror euerlaſtyng/and payne contynuall
The Antheme. Wherfore good lorde/ hertely I the pray
To be a ſuccour and ayde vnto me

And ſpecyally in that mooſt dradfull day
When heuyn and earth/and al that therin be
Shal tremble and quake before the face of the
when thou ſhalt come in thy moſt feruent yre
The worlde to iudge by hotte burnyng fyre. vſe.
That is the day/full ſorowful to beholde
That is the day of wrathe:the day of myſery
That is the day/to wofull to be tolde
when heuyn and earth/and al that therin be
Shall trembled & quake/before the face of the
when thou ſhalt come/in thy moſt feruent yre
The worlde to iudge/by hotte burnynge fyre
Verſe. Alas I wretche/myſerable and poore
what thynge ſhall I do/or what thynge ſhall I
ſaye.
That dredfull iudge/when I ſhall come before
Hauynge no good dede/for my ſelfe to lay
Howe fearefull ſhall I ſtāde i that dredfull daye
when that thou ſhalt come/in thy feruent yre
The worlde to iudge/by hotte burnynge fyre
The verſe. Now therfore Chryſte we the beſeche
ychone.
Let thy mercy vnto vs appere
Thou that deſcendeſt/from thy heuynly trone
To redeme them that loſt and dampned were
Cōdempne neuer thē/whome thou haſte bought
ſo dere
Wherfore good lorde/hertly I the pray
To be a ſuccour and ayde vnto me
And ſpecyally in that mooſt dredfull day
when heuyn and earth/and al that therin be

Shal treble and quake:before the face of the
when thou ſhalt come:in thy moſt feruent yre
The worlde to iudge/by hotte burnynge fyre.
The anſwere. Wherfore good lorde/we humbly
the requyre.
That of thy goodnes thou woldeſt not forget
To delyuer me/from euerlaſtynge fyre
Whiche brakeſt vp the braſen gates great
And vyſyted haſt the lowe infernall ſeate
And vnto lyght/them dydeſt reſtore
Whiche in payne of darkeneſſe/hadde ben longe
before. The verſe.
Whiche vnto the thus dyd call and cry
Welcome to vs our blyſſed ſauyour ſwete
Welcome our redemer/we come hertely
Whiche brakeſt vp the braſen gates great
And viſited haſt the lowe infernall ſeate
And vnto lyght/them dydeſt reſtore
Whiche in payne of darkeneſſe hadde ben longe
before. The verſe. Reſte in peace. The anſwere.
So be it. The antheme. My brouſed.

Miſere mei deus. The.li.Pſalme.

Haue mercy vpon me (o god) accordynge to thy great mercy.

And accordyng to the multitude of thy cōpaſſyons:wype away myn iniquite.

Yet waſſhe me more from myne iniquite:& clenſe me more from my ſynne.

For I knowledge myne iniquite:and my ſynne is euer before myne eyes.

Agaynſt the onely haue I ſynned/and haue done euyll in thy ſyght:that thou mayſte be iuſtiſtifyed in thy wordes/& mayſt vaynquyſſhe whē thou haſt iudged.

Lo I was begotten in wyckedneſſe/and my mother conceyued me in ſynne.

Lo thou haſte loued trueth / the vnknowē and ſecrete thynges of thy wyſdome haſt thou reueled vnto me.

Spryncle me lorde with yſope/and ſo ſhall I be cleane/thou ſhalt waſſhe me/and then ſhal I be whyter then ſnowe.

Unto my hearynge ſhalt thou gyue ioye & gladneſſe:and my broſed bones ſhalbe refreſſhed.

Turne thy face frō my ſynnes:and wype away all my wyckedneſſe.

A pure herte create in me (oh god) and an vpryght ſpyryte renewe within me.

Caſt me not away from thy face:and thyne holy ſpyryte take not from me.

Take me agayn to reioyſe in thy ſauynge helth and ſtrengthen me with a pryncypal ſpiryte.

I wyll iſtruct the wycked in thy wayes: and the vngodly ſhall be conuerted vnto the.

Delyuer me from bloudes (oh god) the god of my health : and my tonge ſhal exalte thy ryghtwyſeneſſe.

Lorde open thou my lyppes / and my mouthe ſhall pronounce thy prayſe.

For yf thou haddeſt deſyred ſacryfices/I hadde ſurely gyuen it/ but thou delyteſt not in burnt offrynges.

A ſacryfyce to god is a lowly ſpirit: a contrite & an humble herte diſpyce not (o god)

Dealy gẽtly of thy fauourable beneuolẽce with Syon: that the walles of Hieruſalẽ may be buylte agayne.

Then ſhalt thou accept the ſacryfyce of ryghtwyſeneſſe: oblacyons and burnte offerynges/ thẽ ſhall they lay calues vpon thyne altare.

Lorde gyue them eternall reſte: and let contynuall lyght ſhyne vnto them.

The antheme. My brouſed bones lorde ſhall be refreſſhed. The antheme. Heare lorde.

Te decet hymnus. The.lxiiij. Pſalme.

PRayſe becõmeth the (o god) ĩ Syõ: & let euery ꝓmyſe be ꝑfourmed to the in Hieruſalẽ.

O god heare my prayer: vnto yͤ ſhall euery creature come.

The wordes of the wycked haue preuayled agaynſt vs: & vnto our vngodlynes: thou ſhalte be mercyfull.

Bleſſed is he/ whome thou haſte choſen and taken vp: he ſhall dwell in thy court.

we ſhal be ſatiſfied with the godes of thy hous holy is thy temple/ and meruaylous in equite.

Heare vs/ o god our ſauyour: the hope of all the coſtes of the earth/ and mayne ſee.

Thou prepareſt the hylles with thy ſtrength: whiche beynge gyrded with power/ ſtyrreſt the depnes of the ſee: the rorynge waters therof.

People ſhalbe affrayde/ & they that dwel vpon the ſee cooſtes/ ſhall drede thy ſygnes: thou ſhalt refreſſhe the mornynge and euenyng fruytes.

Thou haſte viſyted the earth/and haſt watered it:thou haſt done moche to enryche it.

The flode of god is replenyſſhed with waters: thou haſt prepared theyr fode/for ſo is the prepa racyon of it.

Thou encreaſynge the watercourſes of it / mul= tiplyeſt the ſprynges of it with ſofte ſhowres / it ſhall englad the out ſprynges.

Thou ſhalte bleſſe the crowne of the yere of thy benygnyte/and thy feldes ſhal be replenyſſhed with habundaunce.

The goodly places of deſerte ſhal waxe flatte: & the lytell hylles ſhall be gyrte with gladnes.

The rammes of thy flocke are well fleced: & the valeys ſhall creaſe with weate:ye they ſhal out= crye and gyue prayſe.

Lorde gyue thē eternall reſte:and let cōtynuall lyght ſhyne vnto them. The antheme.

Heare my prayer / o lorde / vnto the ſhal euery creature come. The anthem. He hath receyued.

Deus deus meus. The.lxiii.Pſalme.

GOD thou arte my god: early do I watche after the.

My ſoule hath longed after the:my fleſſhe hath thyrſted very moche.

In to a countre deſerte wylde and drye:ſo haue I appered before the i an holy place for to ſe thy power and thy glory.

For thy mercy is better thē lyfe:my lyppes ſhall prayſe the.

So ſhal I prayſe the in my lyfe/and in thy name I ſhall lyfte vp my handes.

My ſoule ſhall be ſatyſfyed/as it were with enterlarde and fatnes/and my mouthe ſhall prayſe the with lyppes full of ioye.

So haue I ben myndefull of the vpõ my bed: in the mornyng tymes: bycauſe thou waſte my helper/I ſhall ſet my thought on the.

And I ſhall reioyſe vnder the couerte of thy wynges: my ſoule hath cleaued vnto the/thy ryght hande hath ſuſteyne me.

They veryly haue ſought my lyfe in vayne: they ſhall go in to the lower partes of the erth they ſhall be put ĩ to the power of a ſwerde: they ſhall be the parthes of foxes.

The kynge truely ſhall ioye in god/all ſhal be prayſed that ſweare in hym: for the mouthe of them that ſpeake vngodlynes is ſtopped.

Deus miſereatur noſtri. The.lxvi.Pſalme.

God haue mercy vpon vs/and bleſſe vs: let hym ſhewe his face vnto vs/and haue mercy vpon vs.

That thy way may be knowen in the earth: and thy ſauynge helth alſo amonge all nacyons.

Let thy people make knowledge vnto god: let all nacyons confeſſe the.

Ioyfull and glad be all folke: becauſe thou ruleſt the people with equite: & ordreſt nacyõs in earth.

People knowledge the to be god/let all nacyõs confeſſe the: for the earth hathe brought forth her fruyte.

Bleſſe vs our god/and all that inhabyte the earth: that al the partes therof may feare the.

Lorde gyue them eternall reſte: and let contynuall lyght ſhyne vnto them.

The antheme. Lorde thy ryght hande hathe defended me. Antheme. From the gates of hell.

¶ The ſonge of Ezechias. Eſay the .xxxviii. Chapiter. Ego dixi in dimidio.

I Sayd in the myddes of my dayes: I ſhall go to the gates of hell.

I deſyred the reſydue of my yeres: I ſayd to my ſelfe/I ſhal not ſe the lorde god in the lande of the lyuynge.

I ſhall not ſe man any more: and hym that dwelleth in reſte.

My generacyon is taken from me/and folden vp: as the ſhepherdes tente.

My lyfe is cut of lyke a weauers webbe: euyn when I began/he cutte me downe: frō mornyng vntyll the nyght thou ſhalt fynyſſhe me.

I was in hope vntyll mornynge: euyn as a lyon: ſo dyd he gnawe by bones.

Frō mornynge vntyll nyght thou ſhalte fynyſſhe me: as a yonge ſwalow/ſo ſhall I crye & ſhall muſe as a doue.

Myne eyen daſeled/with lokyng on hygh.

Lorde I am enforced/anſwere for me: what I ſhall ſay: or what ſhall he anſwere me/ſyns I haue done it.

I ſhall reuolue all my yeres vnto the with great bytternes of herte.

Lorde yf they lyue thus: & the lyfe of my ſpirite be i ſuche thynges/thou ſhalt correct me & quycken me: lo in peace my ſorowe is moſt byttereſt.

Thou ſurely haſte delyuered my ſoule that it ſhulde not peryſſhe: thou haſte caſt behynde thy backe all my ſynnes.

For neyther hell ſhall knowledge the/nor death ſhall prayſe the: they that diſcende in to the pyt/ ſhall not truſt vpon thy veryte.

He that is lyuyng: the man lyuynge ſhal knowledge the lyke as I do nowe: the father vnto the chyldren/ſhall declare thy trueth.

Saue me lorde/and we ſhall ſynge our pſalmes in the lorde houſe/all the dayes of oure lyfe.

Lorde gyue them eternall reſte: and let contynuall lyght ſhyne vnto them.

The antheme. From the gates of hell lorde delyuer theyr ſoules. Antheme. Euery ſpirite.

Laudate dñm de celis. The.cxlviij. Pſalme

Prayſe ye the lorde of heuyns: prayſe ye hym in the hygh places.

Prayſe ye hym all his aungelles: all his powers prayſe ye hym.

Prayſe hym ſonne and moone: all ſterres and lyght prayſe ye hym.

The hygheſt of heuyns prayſe ye hym: and the waters that are aboue the heuyns/lette them prayſe the lordes name.

For by his worde all thynges were made: by his commaundement al thynges were created.

He hath ſtablyſſhed them euerlaſtyngly in the worlde of worldes: he hathe ſet a lawe & it ſhall not expyre.

Prayſe the lorde ye dragons: and all depneſſes of the earth.

Fyre/ hayle/ ſnowe/ yſe/ ſtormes/ of wyndes: that do his commaundement.

Mou̅taynes and all lytle hylles: woode bearynge fruyte and all ceder trees.

Beaſtes and all maner of catell: ſerpentes/ and fethered foules.

Kynges of the earth/ & all people: prynces and all iudges of the earth.

Bachelers and maydens/ olde mē and yong/ let them prayſe the name of the lorde: for the name of hym onely hath ben exalted.

The knowledge of hym is aboue heuyn & earth: and he hathe exalted the horne of his people.

Prayſe be vnto all his ſayntes: to the ſones of Iſrael/ to the people approchyng vnto hym.

Lorde gyue them eternall reſte: & let contynuall lyght ſhyne vnto them.

Cantate dn̄o canticū. The.cxlix. Pſalme.

Synge we vnto the lorde a newe ſong: the prayſe of hym is in the congregacyon of ſayntes.

Let Iſrael reioyſe in hym that made hym: & let the ſones of Syon tryumphe in theyr kynge.

Let them prayſe his name with daunſyng: let them ſynge vnto hym with tympany an harpe.

For the lorde is well pleaſed with his people: & hath exalted the lowly in to ſaluacyon.

Sayntes ſhall tryumphe in glorye: theyr ſhall make ioye in theyr chambres.

The prayſes of god ſhall be in theyr mouthes & two edged ſwordes in theyr handes.

To take vengeaunce amonge nacyons: and correccyons amonge people.

To bynde theyr kynges in fetters: and theyr nobles in manacles of yron.

For to execute on them the iudgemēt wrytten: this is glorye to all his ſayntes.

Laudate dn̄m in ſanctis. The.cl. Pſalme.

Prayſe the lorde in his ſayntes: prayſe hym in the fyrmament of his power.

Prayſe hym in his ſtrength: prayſe hym accordynge to the almyghtynes of his maieſtye.

Prayſe hym with the ſounde of a trōpette: prayſe hym with harpe and lute.

Prayſe hym with tympany & daunſynge: prayſe hym with rebeckes and organs.

Prayſe hym with claryſymballes well ſoūdyng: prayſe hym with ſymballes of ſwetnes let euery ſpirite prayſe the lorde.

Lorde gyue thē eternall reſte: and let cōtynuall lyght ſhyne vnto them. The antheme. what ſoeuer thynge is endued with ſpirite: let it prayſe the lorde. The verſe. From the gates of hell. The anſwere. Lorde delyuer theyr ſoules. Antheme. I am. ¶ The ſonge of zachary.

Bleſſed be yͤ lorde god of Iſrael: for he hath viſyted and redemed his people.

And hath reyſed vp an horne of ſaluacyō vnto vs: in the houſe of his ſeruaunt Dauyd.

Euyn as he ꝓmyſed by the mouthes of his holy prophetes/ whiche were ſyns the worlde began.

That we ſhulde be ſaued frõ our enemyes: and from the handes of all that hate vs.

To fulfyll the mercy promyſed to our fathers & to remembre his holy couenaunt.

And to ꝑfourme the othe/ whiche he ſware vnto our father abraham that he wolde gyue vs.

That we beynge delyuered out of the handes of our enemyes/ myght ſerue hym without feare.

In holynes and ryghtwyſnes before hym: all yͤ dayes of our lyfe.

And thou chylde/ ſhalte be called the prophet of the hyeſt: for thou ſhalt go before the face of the lorde to prepare his wayes.

And to gyue knowledge of ſaluacyon vnto his people: for the remyſſyon of ſynnes.

Through the tender mercy of our god/ by the which the ſprigyng from an hye hath viſyted vs.

To gyue lyght to them that ſate in darkneſſe & in the ſhadowe of death: and to guyde oure feete in to the way of peace.

Lorde gyue them eternall reſte: and let contynuall lyght ſhyne vnto them.

The Antheme. I am the reſurreccyon and lyfe: he that byleueth in me/ ye all though he were deade/ yet ſhall he lyue: and who ſoeuer lyueth and byleueth ĩ me/ ſhall not ſe euerlaſtyng death. Lorde haue mercy on vs. Chryſte haue mercy on vs. Lorde haue mercy on vs. Our father. &c. And leade vs not. But delyuer vs.

Exaltabo te domine. The.xxix. Pſalme.

I Shal exalte the(o lorde)for thou haſt defended me:neyther haſt thou ſuffered myne enemyes to haue theyr pleaſure vpon me.

O lorde/my god/I haue cryed vnto the:& thou haſt healed me.

Lorde thou haſt brought my ſoule out of the lowe place:thou haſt preſerued me from thẽ that deſcende in to the pytte.

Synge vnto the lorde ye that be his ſayntes:& confeſſe ye the memory of his holynes.

For there is vengeaunce in his diſpleaſure and lyfe in his pleaſure.

At the euenynge waylynge ſhall contynue:and in the mornynge gladnes.

Verely I ſayd in my welthynes: I ſhall neuer more be moued.

Lorde through thy good wyll thou haſt lent ſtrength vnto my beautye.

Thou turnedeſt thy face from me: and I was all aſtonyed.

Vnto the(lorde)ſhal I crye:and ſhal pray vnto my god.

What profyte is there in my bloude / when I ſhall diſcende in to corrupcyon.

Shall duſt make knowledge vnto the or ſhal it publyſſhe thy trouth.

The lorde hath herde/& hath had mercy on me: the lorde is made myne helper.

Thou haſt tourned my ſorowe in to ioye: thou haſte cutte my ſacke:& haſte compaſſed me with gladnes.

To the ende that my glory myght ſynge to the/ and myght not be pryckte:o my lorde god I ſhall euermore confeſſe the.

Lorde gyue them eternall reſte:& let contynuall lyght ſhyne vnto them.

From the gates of hell. Lorde delyuer theyr ſoules. I truſt to ſe the goodes of the lorde. In the lãde of the lyuynge. Lorde heare my prayer. And let my clamour come vnto the.

❡ The prayer.

O God whiche by the mouthe of ſaynt Paule thyne apoſtle/haſte taught vs/not to be ſory for them that ſlepe in Chryſte/graunt we beſeche the/that in the cõmynge of thy ſonne our lorde Jeſu Chryſte/we with all other faythfull people beyng departed/may be gracyouſly brought vnto ioyes euerlaſtyng:which ſhalt come to iudge the quycke & the deade/& the worlde by fyre.

Almyghty eternall god/to whome there is neuer any prayer made without hope of mercy/be propiciable to the ſoule of thy ſeruaunt N. that ſeynge it departed from this lyfe in the confeſſyon of thy name/thou wylte cauſe it to be aſſociate to the company of thy ſayntes. By Chryſte our lorde.

O God of whoſe mercy there is no nõbre admyt our prayers/for the ſoules of thy ſeruauntes the byſſhoppes. And grãte vnto them the lande of pleaſure and lyght/in the felawſhyp of thy bleſſed aungels. By Chryſte our lorde.

LOrd enclyne thyn eare vnto our prayers wherin we ryght deuoutly call vpõ thy mercy/that thou wylte beſtowe the ſoules of thy ſeruauntes/bothe mẽ & womẽ (whiche thou haſt cõmaunded to depart from this worlde) in the countre of peace and reſte/and further/cauſe them to be made parteyners with thy ſayntes. By Chryſte our lorde.

WE beſeche the lorde that the prayer of thy ſupplyaũtes may auayle to the ſoules of thy ſeruaũtes of eyther kynde/that thou wylte bothe pourge thẽ of all theyr ſynnes & cauſe thẽ to be partakers of thy redẽpcyon. whiche lyueſt & reygneſt god/worlde without ende. So be it.

¶ This pſalme folowyng is to be ſayd betwene Alhallontyde and Eaſter.

Uoce mea ad dñm clamaui. The.cxli. Pſalme.

WJth my voyce vnto the lorde J haue cryed: with my voyce J haue prayed to the lorde.

I vtter my prayer in the ſyght of hym: and my trouble before hym J declare.

Yea and that vntyl my breath fayled me: & thou haſt knowen my wayes.

In the ſame waye that J walked: the proude haue hydden a ſnare for me.

I loked vpon my ryght hande & ſawe: and there was none that wolde knowe me.

Refuge is taken frõ me: an there is none that requyreth my ſoule.

I haue cryed vnto the (o lorde) J haue ſayde: ỹ arte my hope: my porcyon in the lande of the lyuynge.

Intende vnto my prayer: for I am brought paſſynge lowe.

Delyuer me from them that perſecute me: for they are made very ſtronge agaynſt me.

Delyuer my ſoule out of pryſon to confeſſe thy name: the ryghtuous loke after me / vntyl that thou requyte me.

The holy and indiuiſible Trinyte: to the humanyte of Jeſu chryſt crucyfyed / glory infynite be gyuen of euery creature / worlde without ende. So be it.

Bleſſed be the ſwete name of our lorde Jeſu Chryſte: & of the gloryous virgyn Mary his mother for euermore.

And the ſoules of all true beleuers / beynge departed through the mercy of god / may reſte ĩ peace. So be it.

Prayſynge be to god / peace to the lyuynge / and reſt vnto the deade. So be it.

¶ The argument of the commendacyons.

This pſalme folowynge / accordynge to the nombre of the hebrew letters is diuided into .xxij. Chapiters / which are called Octonaries: bycauſe euery of thē cōteyneth eyght vſes. But why is it called the cōmendacyons of ſoules / I moche meruayle: For yf they meane it of the ſoules departed / then after my iudgement do they

partes
RR

gretly erre/namely ſyns it is/nor can not otherwyſe be applyed/but eyther as a ſpirytuall meditacion of the ryghteous in the lawes of god: or els to be the voyce of thoſe bleſſed ſoules/ which beynge ryſen with Chryſte in a newnes of lyfe/do cõtynually crye and cal vpon hym/ to be enſtructed and lyue after his worde and commaundement. For the vnderſtandynge wherof two thynges are to be noted. The one / that we do make therin a feruent & herty peticyon vnto god / that he vouchesafe to teache / dyrecte and guyde vs in the waye of iuſtyce and veryte. The other / that in all poyntes touchynge our ſaluacyon/we ſhulde in no wyſe cleaue to the doctrynes or ꝑſuacions of men. And therfore is the hole pſalme garnyſhed with theſe wordes (thy law thy wayes/thy preceptes/thy iudgementes / and ſuche lyke) whiche glyſter euery where: lyke to bryght and radyant ſterres/as who ſhulde ſay that all the lawes/wayes/and iudgementes of men are fallyble/and therfore not to be folowed. Alſo it is a complaynt of the godly congregacyon / expreſſynge howe ſore it greueth them to ſe the lawes of god reiected and ſet at nought/& mannes wayes and inuencions to be receyued in ſteade therof: pronunſynge them onely to be bleſſed/ whiche walke in the waye of the lorde / and are hooly gyuen to ſerche his lawe / beynge nyghte and daye earneſtly occupyed in diuine ſtudyes. To al ſuche doeth his Pſalmes gyue hyghe and ſynguler commendacyons.

this psalme
RR

Beati immaculati. The.cxix.Psalme.

Bleſſed are they that be vnſpotted: whiche walke in the lawe of the lorde.

Bleſſed are they that ſerche his teſtymonies: that ſeke hym with all theyr herte.

For they truely which worke wyckedly haue not walked ī his wayes.

Thou haſte cōmaunded thy commaundemētes to be kept very ſtreytly.

Wolde to god my wayes myght be dyrected to kepe thy iuſtyfycacyons.

When ſhall I not be confounded: when I ſhall be well ſene in all thy commaundementes.

I ſhall acknowledge the dyrectly in my herte: in that that I haue lerned the iudgementes of thy ryghtuous.

I ſhal kepe thy iuſtyfycacyons: thou ſhalte not forſake me at not tyme.

Wherin doeth the yonge mā correcte his lyfe: in kepynge of thy commaundementes.

With all my herte I haue ſought the out: put me not away from thy commaundementes.

In my herte I haue hydde thy wordes that I myght not offende the.

O lorde thou arte bleſſed: teache me thy iuſtyfycacyons.

With my lyppes I haue pronūced all the iudgementes of thy mouthe.

I haue ben delyted in the way of thy teſtymonies/as it were in all maner of ryches.

I ſhall be exerciſed in thy commaundementes/ and I ſhall conſyder thy wayes.

I ſhall ſtudy in thy iuſtifycacyõs: I ſhall not forget thy wordes.

REwarde thy ſeruaunt: quycken me and I ſhall kepe thy wordes.

Open myne eys / and I ſhall conſydre the meruaylouſnes of thy lawe.

I am a ſtrãger in the lande/hyde not from me thy commaundementes.

My ſoule hath deſyred thy iuſtyfycacyon in all tymes.

Thou haſt rebuked the proud men: curſed are they/whiche declyne from thy commaũdemẽtes.

Take from me opprobry and contempte: for I haue ſought after thy commaundementes.

And truely the prynces haue bẽ ſet agaynſt me/ and they ſpake agaynſt me: but thy ſeruaũt was ſtyll exercyſed in thy iuſtyfycacyons.

For thy teſtymonies are my meditacyon: thy iuſtyfycacyons is my counſell.

MY ſoule hathe cleaued to the grõude/quycken me accordyng to thy worde.

I haue ſhewed my wayes/and thou haſt herde me: teache me thy iuſtyfycacyons.

Inſtructe me in the way of thy iuſtyfycacyons: and I ſhall be exercyſed in thy meruayles.

My ſoule hath ſlepte for werynes: confyrme me in thy wordes.

Remeue from me the way of iniquite/and accordynge to thy lawe haue mercy on me.

I haue choſen the way of trueth: I haue not forgotten thy iudgementes.

I haue cleaued to thy teſtimonies: put me not to confucyon.

I haue conne the waye of thy commaundementes / when thou haſt eaſed my herte.

O Good lorde ſet the waye of thy iuſtyfycacyons to me for a lawe: and I wyll euer ſeke it out.

Gyue vnto me vnderſtandynge / I ſhall ſerche thy lawe: and ſhall kepe the ſame with myne hole herte.

Leade me in the parthe of thy commaundementes / for I haue wyſſhed the ſame.

Inclyne my herte in to thy teſtymonies: and not in to couetyſe.

Tourne away myne eyes / that they ſe not vanite: quycken me in thy way.

Ordre thy worde to thy ſeruaunt in thy feare.

Out of myne opprobrye / whiche I ſuſpected: for thy iudgementes be ioyous.

Lo I haue deſyred thy commaundementes: in thy equite quycken me.

ANd let thy mercy come vpon me / o lorde & thy health accordynge to thy promyſe.

And I ſhal anſwere to them that vpbrayde me with checkes: for I haue truſted in thy wordes.

And take not the worde of trueth frō my mouth on no parte: for I haue moche truſted in thy iudgementes.

And I ſhall kepe thy lawe in the worlde/and in to the worlde of worldes.

And I haue walked at large:for I haue ſought thy commaundementes.

And I ſpake of thy teſtymonies in the ſyght of kynges:and I was not confounded.

And I ſhall be occupied in thy cōmaundementes/whiche I haue loued.

And I haue lyfte vp my handes to thy cōmaundementes/whiche I haue loued:and I ſhall be occupyed in thy iuſtyfycacyons.

Remembre thy worde to thy ſeruaunt:in whiche thou haſt gyuen me hope.

The ſame hath cōforted me in my humylyte for thy worde hath quyckened me.

The proude men haue done wyckednes on euery ſyde:but I haue not declyned from thy lawe.

I haue ben myndeful of thy iudgementes good lorde/frō the begynnynge of the worlde:and haue ben conforted.

Defaulte hath holdē me bycauſe of ſynners:forſakynge thy lawe.

Thy iuſtifycacyons were to me ſonges/ĩ the place of my wayfayrynge.

I haue ben myndefull in the nyght of thy name good lorde:and I haue kepte thy lawe.

This was done to me/forbycauſe I ſerched out thy iuſtyfycacyons.

O Lorde thou arte my porcyon:I haue promyſed to kepe thy lawe.

I haue prayed before thy face with al my hert haue mercy on me accoꝛdynge to thy pꝛomyſe.

I haue conſydered my wayes:and I haue cōuerted my fote in to thy teſtymonies.

I was redy:and I was not troubled:but that I myght kepe thy commaundementes.

The coꝛdes of ſynners haue bewꝛapt me/and I haue not foꝛgoten thy lawe.

I roſe vp in the myndes of the nyght/that I myght acknoweledge the:vpon the iudgemētes of thy iuſtyfycacyons.

I am a parttaker of all that feare the:& of them that kepe thy commaundementes.

O loꝛde the earth is full of thy mercye:teache me thy iuſtifycacyons.

THou haſt delt gentilly with thy ſeruaunt good loꝛde/accoꝛdynge to thy woꝛde.

Teache me goodnes/lernynge and knowledge: foꝛ I haue beleued thy commaundementes.

I haue ſynned befoꝛe I was humble:therfoꝛe I haue kepte thy woꝛde.

Thou arte good/and in thy goodnes teache me thy iuſtyfycacyons.

The iniquite of pꝛoude men is multyplied vpon me:but I with all my hole herte ſhall ſearche out thy commaundementes.

My hert is congyled lyke mylke: I truly haue thought vpon thy commaundementes.

It was good to me that thou dydeſt bꝛynge me lowe that I myght lerne thy iuſtifycacyons.

The lawe of thy mouthe is good to me:& a boue a myllyon of golde oꝛ ſyluer.

Commendacyons.

Thy hādes haue made me and fourmed me: gyue me vnderſtandynge that I may lerne thy commaundementes.

They that feare the ſhall ſe me/& ſhall be glad: for I haue truſted moche in thy wordes.

I haue knowen lorde that thy iudgementes are equite: and i thy trueth thou haſte humiliate me.

Let thy mercy be ſhewed/that it may cōfort me/ accordyng to thy promyſe/which am thy ſeruaūt

Let thy mercyes come to me/& I ſhal lyue: for thy lawe is my meditacyon.

Let the proude whiche wrongfully haue done wyckednes vnto me/be cōfounded: and I truely ſhall be exerciſed in thy commaundementes.

Let them be conuerted to me/whiche feare the: and they that knowe thy teſtymonies.

Let my herte be ſmaculate in thy inſtifycacyōs/ that I be not confounded.

My ſoule hath faynted in thy health: and I haue truſted moche in thy worde.

Myne eyes haue faynted in thy promyſe/ſayẽge when wylte thou conforte me.

For I am made lyke a bottell i the ſmoke: I haue not forgoten thy commaundementes.

How many be the dayes of thy ſeruaunt/when thou wylt gyue iudgement of them that perſecute me.

Wyked men haue ſhewed to me fables: but not as thy lawe.

All thy commaundementes is trueth: wycked men haue perſecuted me/helpe me.

Almoſt they had conſumed in the earth:but I truly haue not forſaken thy commaundementes

Quycken me accordynge to thy mercy/& I ſhall kepe the teſtymonies of thy mouthe.

O Lorde thy worde doth remayne ĩ heuyn euer laſtyngly.

Thy trueth frõ generacyon to generacyon:thou haſt ſet the earth/and it ſhall abyde.

By thyne ordinaunce the dayes cõtynue : for all thynges obey vnto the

Excepte thy lawe hadde ben my meditacyon: peraduenture I had peryſſhed in my humylite.

I ſhall neuer forget thy iuſtifycacyons:for ĩ thẽ thou haſt quyckened me.

I am thyne/make me ſafe:for I haue ſought out thy iuſtifycacyons.

Synners haue awayted me to deſtroye me/I haue vnderſtande thy teſtymonies.

I haue ſene the conſumacyon of euery ende:thy commaundemente is very large.

O Lorde how moche haue I loued thy lawe it is my meditacion all the day longe.

Thou haſt made me wyſe/ouer myn enemyes through thy cõmaundement for it is to me euer laſtynge.

I haue perceyued more then all that taught me: for thy teſtymonies were my meditacyon.

I haue perceyued more then auncyent men:bycauſe I haue ſearched thy commaundementes.

I haue kepte my feete frõ euery euyll way : that I myght kepe thy wordes.

I haue not declyned from thy iudgementes:for bycauſe thou haſt ſet a lawe to me.

Howe ſwete be thy wordes to my iawes:and to my mouthe ſweter then hony.

I haue taken vnderſtādynge of thy cōmaūdemētes:therfore haue I hated euery waye of iīquite.

Thy worde is a lāterne vnto my feete:and a lyght vnto my patthes.

I haue ſworne and decreed/to kepe the iudgementes of thy iuſtyce.

O lorde I am brought lowe on euery ſyde:quycked me:accordynge to thy worde.

The voluntary thynges of my mouthe/o lorde make them acceptable to the/and teache me thy iudgementes.

My ſoule is euer in my handes:and I haue not forgoten thy lawe.

Sinners haue ſet a ſnare for me:and I haue not erred from thy commaundementes.

I haue goten thy teſtymonies by inherytaunce for euer:forbycauſe they be the ioy of my herte.

Inclyne my hert to do thy iuſtifycacyōs for euer: for rewarde.

I Haue hated the wycked: and haue loued thy lawe.

Thou arte my helper and my defēder:and I haue truſted moche in thy worde.

O ye wycked declyne ye frō me: and I ſhall ſerche the cōmaundementes of god.

Receyue me accordynge to thy promyſe: and I ſhall lyue:nor thou ſhalte not confounde me other wyſe then I loked for.

Helpe me & I ſhall be ſafe:and ſhal be ocupyed in thy iuſtyfycacyons euer.

Thou haſt deſpyſed al that go from thy iudgementes:for theyr thoughtes were vniuſt.

I haue reputed all ſynners of the earthe for offẽders:therfore I haue loued thy teſtymonyes.

I haue afflycted my fleſſhe for feare of the:for I am aferde of thy iudgementes.

I Haue done iuſtyce and ryghtwyſneſſe:thou ſhalte not delyuer me to them that calũpniate me.

Receyue thy ſeruaũt ĩto goodnes:let not proude men calumpniate me.

Myne eyes haue fayled in thy healt:& the wordes of thy iuſtyce.

Do to thy ſeruaũt accordynge to thy mercy and teache me thy iuſtyfycacyons.

I am thy ſeruaunt/gyue me vnderſtãdynge that I may knowe thy teſtymonies.

It is tyme to do good lorde:for they haue ſcattered abrode thy lawe.

Therfore I haue loued thy commaundementes aboue golde and topaſe.

And therfore I was let to all thy cõmaundementes/I haue hated euery wycked way.

O Lorde meruaylous be thy teſtymonyes:therfore my ſoule hath ſerched them.

The declaracyon of thy wordes doth illumyne:and gyueth vnderſtandynge to the lytleons.

I haue opened my mouthe/and haue drawẽ my breath/for bycauſe I deſyred thy cōmaūdemētes

Loke vpon me/and haue mercy vpon me/accordynge to the iudgemēt of thē that loue thy name

Dyrect my goynges/accordynge to thy worde:& let no iniquite reygne ouer me.

Redeme me frō the calumniacyon of mē/that I may kepe thy cōmaundementes.

Illyghten thy face vpon thy ſeruaunt:and teache me thy iuſtifycacyons.

Myn eyes haue brought forth ſtreames of water:bycauſe they haue not kepte thy lawe.

Ryghtuous arte thou lord:and iuſte are thy iudgementes.

Thou haſt cōmaūded iuſtyce in thy teſtymonies: and trueth mooſt chyefly.

The loue of the cauſed me conſume:bycauſe myne enemyes forgat thy wordes.

Thy worde is excedyngly fyred:and thy ſeruaūt loued it.

I am yonge and ſet at nought:yet haue I not forgoten thy cōmaundementes.

Thy iuſtyce is euerlaſtynge:& thy law is truth.

Trouble and heuines haue intāgled me:thy cōmaundementes are my ſtudye.

Thy teſtymonies be gyuen in euerlaſtyng equite:gyue me vnderſtandynge and I ſhall lyue.

I Haue called vpō the with all my herte:heare me lorde/for I ſhal ſerch thy lawes.

I haue cryed vnto the/ſaue me:ſo that I may obſerue thy cōmaundementes.

I haue preuented the tyme and haue cryed:for

I haue greatly truſted in thy cõmaundementes.

Myn eyes haue preuented the daunyng of the day:for to ſtudy thy worde.

Lorde heare my voyce / accordynge to thy mercy:and quycken me accordynge to thy iudgemẽt.

They that perſecute me:haue encreaſed theyr wyckedneſſe:but frõ thy lawe they are gon farre wyde.

Lorde thou art nere at hãde:and all thy wayes are very trouth.

At the begynnynge I had knowledge of thy teſtymonies:for thou haſt eſtablyſſhed thẽ for euer.

Beholde my humylite/and delyuer me:for because I haue not forgoten thy lawe.

Iudge my iudgemẽt/and redeme me:for thy promyſe ſake quykeſt me.

Health is farre from ſynners:for they haue not ſearched out thy iuſtyfycacyons.

Thy mercy lorde is moche:accordynge to thy ryghtwyſenes quycken me.

Many there be whiche perſecute me and trouble me:I haue not declyned from thy teſtymonies.

I ſawe the offenders/and I was aſtonyed : for they kepte not thy wordes.

Beholde lorde/for I haue loued thy cõmaundementes:quycken me in thy mercy.

The begynnyng of thy wordes is veryte:all thy iudgementes are euerlaſtynge iuſtyce.

THe prynces haue perſecuted me : fautleſſe:and my hert hath ben adrad of thy wordes.

I ſhall be glad of thy wordes:as he that hath founde many ſpoyles.

I haue hated iniquite/and haue abhorred it:but thy lawe I haue loued.

Seuyn tymes in a daye haue I prayſed the:vpō the iudgementes of thy ryghtwyſenes.

Great peace is to them that loue thy law:& there is no ſclaunder in them.

I loked for thy ſaluacyon/o lorde:and I loued thy cōmaundementes.

My ſoule hath kepte thy teſtymonies:and hath loued them greatly.

I haue kepte thy cōmaundementes and thy teſtymonies:for all my wayes are in thy ſyght.

O Lorde let my prayer approche nere in thy ſyght:gyue me vnderſtandynge:accordyng to thy promyſe.

O lorde let my prayer entre in to thy ſyght:delyuer me/accordynge to thy promyſe.

My lyppes ſhal powre forth thy prayſe:when thou haſt taught me thy iuſtyfycacyons.

My tongue ſhall ſhewe forth thy promyſe : for in all thy cōmaundementes is equite.

Let thy hande be redy to helpe me:forbycauſe I haue choſen thy cōmaundementes.

O lorde I haue deſyred thy helth:and thy lawe is my meditacyon.

My ſoule ſhall lyue/and ſhall prayſe the : & thy iudgementes ſhall helpe me.

I haue wandered lyke a ſhepe/whiche is loſte/o lorde ſeke out thy ſeruaunt/for I haue not forgotten thy cōmaundementes.

Lorde gyue them eternall reſte:& let contynuall lyght ſhyne vnto them.

Lorde haue mercy on vs. Chryſte haue mercy on vs. Lorde haue mercy on vs. Our father whiche arte in heuyn. Hayle Mary full of grace.

LOrde thou haſt proued me/and knowē me: thou haſte knowen my downe ſyttynge & vpryſynge.

Thou haſte perceyued my thoughtes a farre of: my patthe and the ſtrynge of my lyfe thou haſt ſearched out.

And all my wayes thou haſte preuēted: ſo that there is not one worde on my tongue.

Lo lorde thou haſt knowen all thynges bothe newe and olde: thou haſt fourmed me/& put thy hande vpon me.

The connyng that thou haſt wrought on me is merueylous: it is wrought ſo that I cā not attayne in to it.

Whyter ſhal I go frō thy ſpyryt: and whyther ſhall I flye from thy face.

If I ſhal aſcende vp to heuyn/thou arte there & yf I ſhal deſcende downe in to hel: thou art alſo preſent.

If I ſhall take my wynges in the mornyng: and ſhall dwell in the fartheſt cooſtes of the ſee.

Yet ſhall thy hāde brynge me frō thens: and thy ryght hande ſhall holde me.

And I haue ſayd peraduēture the darknes ſhal treade me vnder feete: & the nyght is my lyght in thy delytes.

For the darkenes ſhall not be hyd frõ the / and the nyght ſhall be as lyght as the day: for as his lyght is / ſo is his darkenes.

For thou haſt poſſeſſed my raynes: thou haſt taken me from the wombe of my mother.

I ſhall confeſſe to the / that thou arte terryble & meruaylous: thy workes be wonderous / and my ſoule knoweth it to well.

My bones is not hydde frõ the / which thou haſt made preuyly: my ſubſtaũce within the in warde partes of the earth.

Thyne eyes haue ſene myne imperfectenes: and in thy boke are wryten: all dayes they were fourmed and no man was in them.

O god thy frendes ar greatly honoured of me & the cheyf of them is ouer moche ſtrengthed.

I ſhall nombre thẽ / and they ſhall be multiplyed aboue the grauell: I haue ryſen vp / and yet am with the.

O god yf thou woldeſt ſlee the ſynners: ye bloudy men go ye away from me.

For ye ſay in your thought: they take in vayne theyr cytyes.

Do not I hate them (good lorde) that hate the & was I not angry with thyne enemyes.

I haue hated them with a feruẽt hate: and they be myne enymyes.

Proue me good lorde and knowe my herte queſtyon with me / and knowe my wayes.

And loke yf the way of iniquite be in me / and

brynge me in to the way euerlaſtynge.
The verſe. Lorde gyue them eternall reſte.
The anſwere. And let eternal lyght ſhyne vnto thē. The verſe. Frō the gates of hell. The anſwe. Lorde delyuer theyr ſoules. The verſe. I truſte to ſe the goodes of the lorde. The anſwere. In the lande of the lyuynge. The verſe. Lorde heare my prayer. The anſwere. And let my cryenge come vnto the.

¶The prayer.

TO the lorde we cōmende the ſoules of thy ſeruaūtes/bothe men and women:ſo that they that be deade to the worlde may lyue to the and all the ſynnes that they haue commytted by fraylte of worldely cōuerſacyon:thou lorde waſſhe them away/by the forgyuenes of thy mooſt mercyfull pyte. By Chryſt our lorde.

God haue mercy on al chryſten ſoules. So be it.

¶The prayer of the prophet Jonas delyuered out of the whales bely.

IN my afflyccyon I cryed vnto the lorde: & he anſwered me. Euyn frō the bellye of hell I cryed/and thou hardeſt my voyce/for thou hadſt throwen me forth in the myddes of the depeſt of the ſee/and the waters cloſed me rounde aboute all thy great waters and flodes wente ouer me/& I thought/ſayenge with my ſelfe/I am caſt out of thy ſyght/I ſhall neuer more ſe thy holy tēple:for waters haue cōpaſſed euyn vppe to my ſoule. The darke depth cloſed me in/and the foule ſtynkynge wedes of the ſee couered my heade. I ſanke downe vnder the hylles ſo that the waters barred me out from the earth for euer:and thou dyddeſt preſerue my lyfe from deſtruccyon (oh lorde my god) when my ſoule fayled me/yet I remembred the lorde/and my prayer came vnto thy holy temple. They that are gyuen to vanites and lyes/haue loſt theyr mercy from god/but I ſhal offre vnto the lorde prayſe/and ſhall perfourme my vowes to the lorde/whiche is a ſauyoure.

¶ The argument of the Pſalmes of the Paſſyon.

FOr aſmoch as in theſe pſalmes folowyng dyuerſe prophecyes cõcernyng the paſſyõ/death and reſurreccyon of our ſauyoure Chryſte are conteyned/therfore are they called Pſalmes of the paſſyõ:wherin Dauid expreſſyng/& beyng the fygure of Chryſte/doth fyrſt/as it were in a ſonge/recorde and expreſſe his great deieccyon & downefal/& after that his ſodeyn exaltacyon and ryſyng agayne/the cõfucyon of his aduerſaries the reſtoryng of his kyngdome with the encreaſe and dilatynge of the ſame/euyn to the vttermoſt parte of the earth/and fynally the contynuaunce therof vnto the worldes ende. And euyn ſo dyd our medyatour Chryſt/fyrſt ſuffre the death of the croſſe/whiche to the face of the worlde was ryght ſhameful and ſclaunderous/ and after that roſe agayne with hygh glory and trymphe/

^ very RR

The argumẽt of the Pſalmes of yͤ Paſſyõ. when he hadde obteyned vyctory agaynſt the deuyll/death/and ſynne/& delyuer his kyngedome (whiche is the Churche) from the ſtrayghte oblygacyon and bonde of death in the whiche it was wrapped by the offence of Adã/and deſtroyed the Churche Malygnant/the kyngdome and Synagoge of Sathan with the myghty ſpiryte of his mouthe/I meane the vertue of his euerlaſtynge worde/wherby he ſhall preſerue and contynue his ſayde kyngdome or Churche vnto yͤ worldes ende. Whiche as he dyd at the begynnynge by his apoſtles/ſo ſhal he by his true preachers dilate and extẽde the ſame in to all the coſtes of the worlde/and at the latter reſurreccyon/ſhall delyuer it vp vnto his father/pure and vnſpotted/to be immortally glorifyed in body and ſoule: euyn as verily as he hym ſelfe aroſe agayn frõ death/ and aſcended vnto his father in body and ſoule eternally to reygne with hym in heuyn.

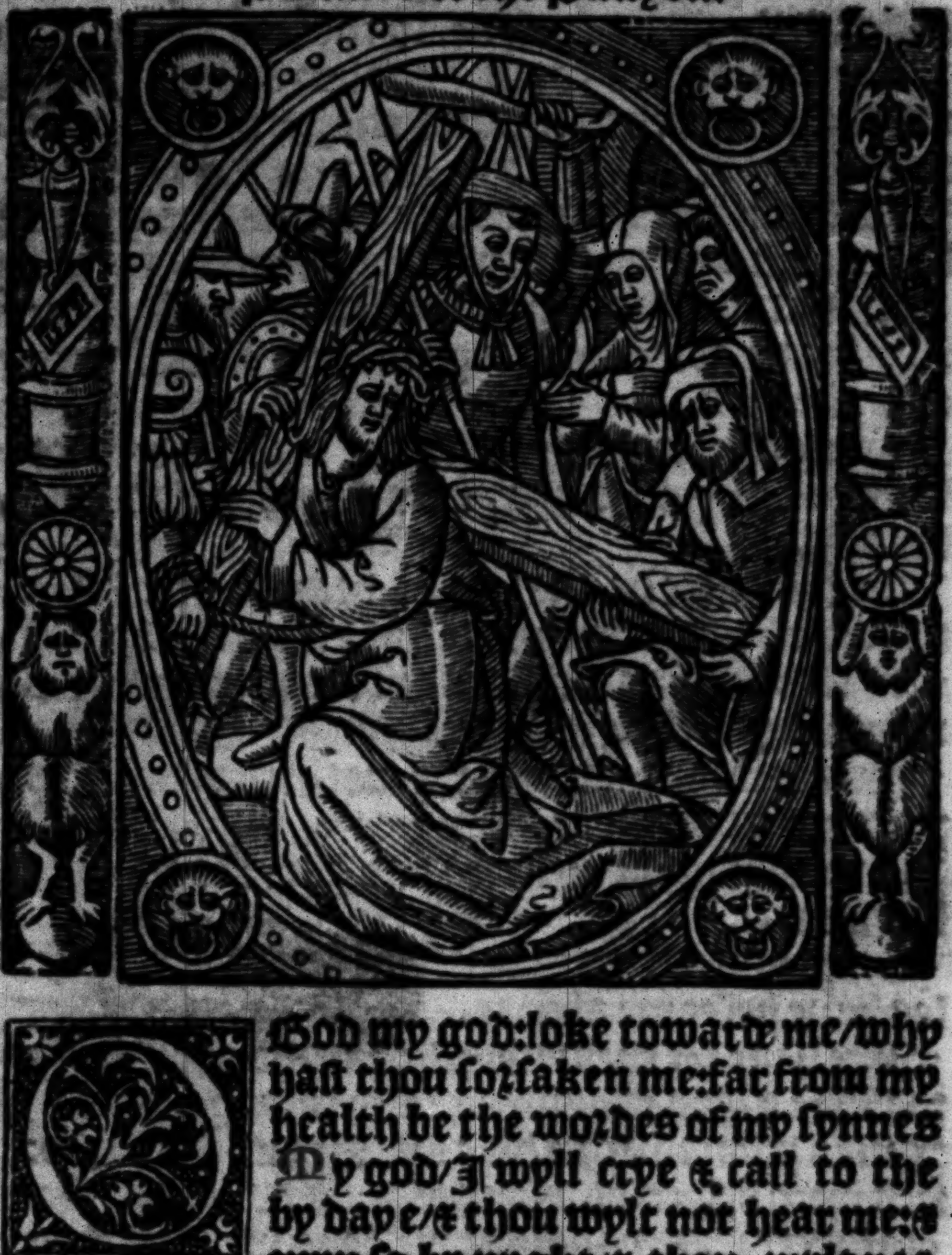
-erod RR

rose RR

The Pſalmes of the Paſſyon.

Deus deus meus reſpice.

The.xxix.Pſalme.



O God my god:loke towarde me/why haſt thou forſaken me:far from my health be the wordes of my ſynnes

My god/I wyll crye & call to the by daye/& thou wylt not hear me:& euyn ſo by nyght/& thou wylt not impute to myn ygnoraunce.

Thou truely dwelleſt i the hooly place:the prayſe of Iſrael.

Our fathers haue truſted in the/they haue truſſted/and thou haſte delyuered them.

They haue cryed to the/and they be made ſafe they haue truſted in the/and they were not confounded.

I truly am but a worme/and no man:the approbry of men/and out caſt of all the people.

All that euer ſawe me laughed me to ſkorne: they ſpake with theyr lyppes/and noded with theyr heades.

Sayenge he hath truſted in the lorde: nowe let hym take hym/let hym make hym hole/for he loueth hym.

For thou arte he that haſte drawen me from the wombe/and waſt myne hope from the breſtes of my mother: I was caſt out from my mothers wombe vnto the.

Thou arte my god from my mothers wombe departe not from me.

For tribulacyon is nere: and there is none to helpe me.

Many calues haue compaſſed me:and fatte bulles haue beſet me aboute.

They haue ſet theyr mouthes wyde open vpon me:lyke a lyon raumpynge and rorynge.

I was powred forth lyke water: and all my bones were diſperſed a ſonder.

My herte was made lyke meltyng waxe/with in the myddes of my belly.

My ſtrength was dryed vp lyke a ſhelle:my tongue cleaued faſt to my iawes:& thou haſt brought me to deade duſte.

For dogges compaſſe me aboute:the counſell of euyll men haue beſet me.

They haue bored my handes and my feete:they haue nombred all my bones.

They truely haue conſydered and loke vpõ me: and haue deuyded amonge them my garmentes: and vpon my cote they haue caſt lottes.

Prolonge not good lorde thy helpe from me:but loke vnto my defence.

Delyuer my ſoule frõ the ſwerde:and myne onely ſoule from the hande of the dogge.

Saue me from the mouth of the lyon:and my humylite from the hornes of vnycornes.

I ſhal ſhewe thy name to my brethren & I ſhal prayſe the in the myddes of the cõgregacyon.

Ye that feare the lorde prayſe ye hym:all the hole ſeede of Jacob gloryfye ye hym.

Let all the ſede of Iſrael feare hym:for he deſpyſeth not/nor tourneth his face from the prayer of the poore.

Neyther turneth he awaye his face frõ me : and when I cryed vnto hym he hath herde me.

At the ſhall my prayſe be in the great congregacyon:I ſhal yelde vp my vowes in the ſyght of them that feare hym.

Let poore men eate/and they ſhall be ſatiſfyed/and they ſhall prayſe the lorde : that ſeke after hym: theyr hertes mouthe lyue worlde with ende.

All the coſtes of the earth ſhall remembre them ſelues/and ſhall be conuerted to the lorde.

And all the famylyes of the gentylles ſhall do worſhyp in his preſence.

For to the lorde apperteyneth kyngdome and he ſhall rule the people.

All the ryche men of the earth haue eaten and worſhypped hym: al that ſhal deſcende in to the earth/ ſhall bowe downe in his ſyght.

And my ſoule ſhall lyue to hym: ⁊ my ſeede ſhall ſerue hym.

The generacyon to come ſhal be ſhewed to the lorde: and the heuyns ſhal ſhew the iuſtyce that he hath done to the people that ſhall be borne.

Dominus regit me. The lorde ruleth me. ⁊c. Ye ſhall fynde in the Dirige.

Domini eſt terra. ⁊c. The eart his the lordes This pſalme is in the Matyns.

Ad te domie leuaui. Unto the lorde haue. ⁊c. This pſalme is in the Dirige.

Iudica me domine. The .xxv. Pſalme.

Iudge me good lorde / for I haue entred in myn innocencye: and truſtynge in the lorde/ I ſhall not be made weyke.

Proue me good lorde and tempte me/ bothe my raynes and my herte.

For thy mercy is before myne eyes: and I haue delyted in thy trouth.

I haue not ſytten with a vayne co͂ſell neyther ſhall I medle with them that do vniuſtly.

I haue hated the congregacyo͂ of the malygna͂t: and with the vngodly I ſhal not ſytte.

I ſhall waſſhe my handes amonge the innocentes:& I ſhal compaſſe aboute thy aultare/o lorde

That I may hear the voyce of thy laud and that I may ſhewe forth all thy wonderous workes.

Lorde I haue loued the beautye of thy houſe:& the dwellynge place of thy glory.

O god deſtroy not my ſoule with the wycked:nor my lyfe with bloudſheders.

In whoſe handes is wyckedneſſe:& theyr ryght hande is fylled with brybes.

I truely haue entred in myne innocẽcye/redeme me/and haue mercy vpon me.

My god hath ſtande ryght vp/o lorde:in the congregacyons I ſhall prayſe the.

Dominꝰ illuminatio mea. The lorde is my lyght.&c. Ye ſhal fynde it in the Dirige.

Ad te domine clamabo. The.xxvij.Pſalme.

O Lorde I ſhall cry to the/o god my god/be not longe ſylent towarde me/leſte yͤ when thou ſhalt holde thy peace to me/I ſhall be lykened to them that deſcende downe in to the lake.

O good lorde heare yͤ voyce of my prayer/whyle I pray to the:whyle I lyfte vp my handes vnto thy holy temple.

That thou delyuer me not amonge the ſynners & that thou do not looſe me amonge theym that worke iniquite.

Whiche ſpeake peace to theyr neyghbour:and theyr hertes be full of euyll.

Gyue vnto thẽ accordynge to theyr workes and accordynge to the wyckednes of theyr inuẽcyõs rewarde them.

Gyue vnto them accordynge to the workes of theyr handes ſo gyue them theyr rewarde.

For becauſe they haue not vnderſtāde the workes of the lorde/and in the workes of theyr hande/thou ſhalte deſtroy them/and thou ſhalt not edifye them.

The lorde is bleſſed for he hath herd the voyce of my complaynt.

The lord is my helper and my defender:& in hym hath my herte truſted/and I haue ben holpen.

And my fleſſhe hath refloryſſhed:and I ſhall be confeſſed to hym with al my wyll.

The lorde is the ſtrength of his people:and he is the defender of the helth of his anoynted.

O good lorde make ſafe thy people:& bleſſe thyne herytaūce:and gouerne them and extolle thē for euer.

Afferte domino filij. The.xxviij.Pſalme.

Brynge to the lord/o ye ſones of god/bryng to the lorde the ſones of rammes.

Brynge ye to the lorde glory and honour:bryng ye to the lorde the glory of his name; prayſe ye the lorde in his holy courte.

The voyce of the lorde/vpō the waters:the god of maieſtye hath thondered/the lorde ouer many waters.

The voyce of the lorde ī vertue:the voyce of the lorde in excellencye.

The voyce of the lorde breakynge ẏ Cedre trees and the lord ſhal breake euyn the Cedre trees of Lybany.

And he ſhall deſtroy them lyke a calfe of lybany and he is loued lyke as the ſones of vnicornes.

The voyce of the lorde cuttyng the flãbes of fyre the voyce of the lorde beatynge the deſarte & the lorde ſhall meue the deſerte Cades.

The voyce of the lorde preparyng hertes: and he ſhal open the thycke places: and ĩ his temple all men ſhall gyue glory.

The lorde maketh the great floude to inhabyt: and he ſhall reygne kynge for euer.

The lorde ſhall gyue vertue vnto his people: the lorde ſhall bleſſe his people in peace.

Exaltabo te domine qm̃. The.xxix.Pſalme.

I Shall exalte the (O lorde) for thou haſte defended me: neyther haſt thou ſuffered myn enemyes to haue theyr pleaſure vpon me.

O lorde my god/ I haue cryed vnto the: & thou haſt healed me.

Lorde thou haſt brought my ſoule out of the lowe place: thou haſt preſerued me from thẽ that deſcende in to the pytte.

Synge vnto the lorde ye that be his ſayntes: & confeſſe ye the memory of his holynes.

For there is vengeaũce in his diſpleaſure: and lyfe in his pleaſure.

At the euenynge mournynge ſhall contynue: & in the mornynge gladneſſe.

Verily I ſayd in my welthyneſſe: I ſhall neuer more be moued.

Lorde through thy good wyll thou haſt lente ſtrength vnto my beauty.

Thou turneſt thy face from me:and I was al aſtonyed.

Unto the lorde ſhall I crye:& ſhall make prayer vnto my god.

What profyte is there in my bloude/whē I ſhall deſcende in to corrupcyon.

Shall duſt make knowledge vnto the:or ſhal it publyſſhe thy trouth.

The lorde hath herde/& hath had mercy on me: and the lorde is made myne helper.

Thou haſt tourned my ſorowe ī to ioye:thou haſte cutte my ſacke/and haſte compaſſed me with gladneſſe.

To the ende that my glory myght ſyng to the and myght not be pryckte:o my lorde god/I ſhall euermore confeſſe the.

In te domine ſperaui. The.xxx.Pſalme.

IN the lorde haue I truſted/let me not be confounded for euer/delyuer me ī thy ryghtuouſneſſe.

Inclyne thyne eare vnto me:make haſte to delyuer me.

Be thou to me a god:and a protectour:& a place of refuge/that thou mayſt make me ſafe.

For thou art my ſtrength and my refuge: & for thy names ſake thou ſhalte cōduyte me/& ſhalte noryſſhe me.

Thou ſhalt brynge me out of the ſnare: whiche they haue layde preuylye for me:for thou arte my protectoure.

In to thy handes/o lorde/do I cōmende my ſpiſite:o lorde god of trueth thou haſt redemed me. The antheme. Chryſt was made obedient for vs vnto death/euyn vnto the death of the croſſe. The verſe. Holy mother of god pray to thy ſone. The anſwere. That we may be enabled to his promyſſyon. The verſe. Greatly to be prayſed is Johan the Euangelyſt. The anſwere. Whiche leaned on the breſt of Jeſu Chryſte. Prayer.

Regarde we beſeche the lord/this thy houſholde/for the whiche our lorde Jeſu chryſt hath not doubted to be delyuered to the handes of euyll doers/& to ſuffre the payne of the Croſſe.

Lorde Jeſu chryſt I beſeche the of thy goodnes to accepte the interceſſiō of the glorious virgyn Mary/thy mooſt holy mother/for vs bothe nowe and at the houre of death/whoſe mooſt bleſſed herte the ſwerde of ſorowe dydde pearce at the houre of thy paſſyon.

Lorde god we beſeche the/that the prayer of bleſſed ſaynt Johan thy apoſtle and Euaungelyſt may be euer auaylable to vs bothe nowe and at the houre of death:to whom when thou waſt dyeng on the croſſe/dydeſt commende the virgyn thy mother. Whiche lyueſt and reygneſt/O god worlde without ende. So be it.

The gloryous paſſyon of our lorde Jeſu Chryſt delyuer vs from ſorowfull heuyneſſe:and bryng vs to the ioyes of paradyſe. So be it.

To the holy and indiuiſible Trinyte/to the humanyte of Jeſu Chryſt crucifyed/and to the gloryous virgyn Mary/glory infinite be gyuen of euery creature worlde withthout ende. So be it.

HAl hayle mooſt benygne Ieſu / full of mercy and grace. Bleſſed be thy paſſyon death & woundes / and blyſſed be the bloude of thy body. Lord haue mercy on me wretched ſynner. Mooſt ſwete lord gyue vnto me a cleane & a cōtryte herte quiete / & pacient: a bodye chaſte / humble / obedient / and ſtable / and alwaye redy to thy ſeruyce which lyueſt and reygneſt god / worlde without ende. So be it.

¶The argument of ſaynt Hieroms Pſalter.

these
RR

BYcauſe it is vnknowen who fyrſt gathered all the verſes togyther that we call ſaynt Hieroms Pſalter / therfore of the begynnynge & purpoſe of the ſeruyce / I can declare nothynge for certayne: for though it go forth vnder the name of ſaynt hierom: yet is it vncertayne whether euer he were author therof or not / ſeynge it doth not ſo appere by any of his workes: nor by any other approued hiſtory but only i a rubryke that is ſette before it in latyn / which maketh mēcyon that the angel of god ſhulde teache it hym / with ſuche other prety perſuaſions. But who ſoeuer were the maker therof / true it is / that yͤ redynge therof is not vnfruytfull.

¶The Pſalter of ſaynt Hierome.

Verba mea auribus percipe domine.

LOrde perceyue my wordes with thyne eares vnderſtande thou my complaynt.

O my kynge / my god / intende to the voyce of my prayer.

O good lorde reproue me not in thyne ire:nor in thy fury do not chaſtyce me.

Haue mercy on me good lorde/for I am ſycke: hele me good lorde:for al my bones ar troubled.

And my ſoule is greatly troubled:but o lorde how longe.

Tourne the good lorde & delyuer my ſoule:make me ſaue for thy mercy.

Loke vpon me and heare me/o lorde my god.

Illumyne myne eyes that I ſlepe not in death.

Perfourme my goinges in thy patthes:that my ſteppes may not be remoued.

I haue cryed out for thou haſt hard me:o god inclyne thyne eare to me/and heare my wordes.

Make thy mercy meruaylous:thou which saueſt them that truſte in the.

Kepe me good lorde lyke the balle of thyne iye defende me vnder the ſhadow of thy wynges:frõ the face of the wycked whiche haue troubled me

Clenſe me good lorde from my ſecretes:and frõ ſtraunge thynges ſpare thy ſeruaunt.

But thou good lorde let not thy helpe be farre from me:loke vnto my defence.

O god delyuer my ſoule frõ the ſwerde : and my only ſoule from the hande of the dogge.

Saue me frõ the mouthe of the lyon:and my humylyte from the hornes of vnycornes.

I ſhall ſhewe thy name to my brethrene in the myddes of the congregacyon I ſhal prayſe the.

O lorde make thy wayes knowen vnto me : and teache me the pathes/& direct me in thy trueth.

Haue mynde good lorde of thy mercyes:and of thy mercyfulnes whiche haue ben frō the begynnyng of the worlde.

The offences of my youth/and myn ygnoraunces do not remembre good lorde.

Accordynge to thy mercy haue remembraunce of me:for thy trueth good lorde.

For thy names ſake thou ſhalt take pyte of my ſynne:for why it is great.

Beholde my humylyte and my labour:and forgyue all myne offences.

Deſtroy not my ſoule (o god) with the wycked:nor my lyfe with the bloudſheders.

Lorde heare my voyce/with the whiche I haue cryed to the:haue mercy on me and heare me.

Turne not thy face from me:nor i thy wrath do not ſwarue from thy ſeruaunt.

Good lord be thou my helper/do not forſake me nor deſpyce me:o god/my healt.

O good lorde ſet me a law in thy way:and direct me in thy ryght path/for feare of my enemyes.

Delyuer me not at the pleaſure of thē that trouble me:for they haue ryſen agaynſt me.

To the/o lorde I crye/o my god/be not ſylent towarde me:nor do yͧ not at anye tyme go awaye from me:for then I ſhalbe lyke to them that deſcende in to the lake.

O good lorde heare the voyce of my prayer/whyle I praye to the/whyle I lyft vp my handes to thy holy temple.

Delyuer not me amonge the ſynners:nor do not deſtroye me with them that worke iniquite.

O lorde make ſafe thy people and blyſſe then inherytaunce.

And gouerne them and extoll them for euer.

In the lorde haue I truſted/let me neuer be confounded:in thy ryghtuouſnes delyuer me.

Incline to me thy ere:make haſt to delyuer me.

Be thou to me a god/a defender:and in the houſe of refuge:that thou mayſt make me ſafe.

In to thy handes (good lorde) do I commende my ſpyryte.

Delyuer me and take me frõ the hãdes of myne enemyes.

Enlyghten thy face vpon thy ſeruaũt:make me ſafe in thy mercy good lorde/let me not be confounded/for bycauſe I haue truſted in the.

Let thy mercy lorde be done vpon vs:lyke as we haue truſted in the.

I ſhal bleſſe the lorde in euery tyme : his prayſe ſhall be euer in my mouthe.

My ſoule ſhal be prayſed in the lorde:the meke ſhall heare/and they ſhal be glad.

Magnifye ye the lord with me/and let vs exalte his name in to it ſelfe.

O lorde iudge thẽ that hurte me/and ouercome them that be agaynſt me.

Take vp weapons and a ſhelde/and ryſe vnto my helpe.

Be not ſylent/o lorde/nor do not departe from me/and aryſe and intende in to my iudgement/ my god and my lorde intende to my cauſe.

Iudge me good lorde/and my god/accordynge to my ryghtuouſnes.

Stretche forth good lorde/thy mercy to thẽ that knowe the:and thy ryghtuouſnes to thẽ whiche be of good mynde.

Let not the foote of pryde come to me:nor let not the hande of a ſynner moue me.

Heare myn oracyõs good lorde and my prayer receyue them in thyn eares/whyles I wepe.

Be not ſylent/bycauſe I am but a ſtraũger with the and a pilgrym:lyke as al my forefathers.

Spare me that I myght breath a lytel before I go:and ſhall neuer be here more.

But thou good lorde/let not thy helpe be longe from me:thy mercy and thy trueth haue euer defended me.

For ſo many myſcheues haue cõpaſſed me that they can not be nõbred:myn iniquites haue comprehended me/and I had no power to ſe them.

They haue ben multiplied more thẽ the heeres of my head:and my herte hath forſaken me.

May it pleaſe the good lorde to delyuer me:good lorde loke to my helpe.

For truely I am nedy and poore:good lord take cure of me.

Thou arte my helper and my defẽder(o my god) be not ſlowe.

I haue ſayd(o lorde)haue mercy vpon me:heale my ſoule/for I haue ſynned agaynſt the.

Aryſe vp lorde why doeſt thou ſlombre; aryſe & do not repelle me to the ende.

Why turneſt thou away thy face/and forgetteſt our nedynes/and our tribulacyons.

Aryſe vp lorde helpe vs: and delyuer vs for thy names ſake.

Haue mercy on me o god: accordyng to thy great mercy.

And accordyng to the multitude of thy mercyes put away my wyckednes.

And waſſhe me cleane frõ myne vniuſtyce: and clenſe me from my faultes.

For I do knowe myne iniquite: and my ſynne is euer agaynſt me.

I haue ſynned to the alonly/& I haue done euyll before the/that thou myghteſt be iuſtyfyed in all thy wordes: and that thou mayſt ouercome when thou ſhalte be iudged.

Lo ſurely I am cõceyued in iniquite: and my mother hath conceyued me in ſynnes.

Lo truely thou haſt loued trueth: the vncertayne and the ſecrete thynges of thy wyſdome thou haſt magnifyed to me.

Thou ſhalte ſprynkle me good lorde with hyſope/and I ſhal be made cleane: thou ſhalt waſſhe me/and I ſhall be made whyther then ſnowe.

To my hearyng thou ſhalte gyue ioye & gladnes and the humbled bones ſhall ſprynge for ioye.

Tourne thy face awaye from my ſynnes and put away all myne iniquite.

O god create i me a cleane herte: & renue a ryght ſpirite in my bowelles.

Put me not away from thy face: nor take not away thy holy ſpirite from me.

Gyue vnto me the gladnes of thy health/and cõfyꝛme me with thy pꝛincypall ſpirite.

O loꝛde thou ſhalte opẽ my lyppes/& my mouthe ſhall ſhewe thy pꝛayſe.

O god make me ſafe in thy name/and in thy vertue iudge me.

O god heare my pꝛayer/and with thyne eares receyue the woꝛdes of my mouth.

For ſtraungers haue ryſen agaynſt me/& ſtrõge men haue ſought my ſoule/& they haue ſet god befoꝛe theyꝛ ſyght.

O god heare my requeſte/and do not deſpyſe my pꝛayer/intende to me and heare me.

In god I pꝛayſe the woꝛde/in the loꝛde I ſhal pꝛayſe the ſpeche/I haue truſted in god/I ſhal not feare any thynge that man can do to me.

O god ĩ me ben the vowes/whiche I ſhall yelde vnto the pꝛayſe of the.

For thou haſt delyuered my ſoule frõ death my feete frõ fallynge/that I may pleaſe befoꝛe god in the lande of the lyuynge.

Haue mercy on me good loꝛd/haue mercy on me foꝛ my ſoule truſteth in the.

And I ſhall truſte ĩ the ſhadowe of thy wynges/vntyll iniquite ouerpaſſe.

Take me from them that woꝛke ĩiquite/and ſaue me from bloudſheders.

For lo they haue taken my ſoule/the ſtronge haue fallen vpon me.

I truely haue made my pꝛayer to the/o god/in tyme acceptable.

In the multitude of thy mercyes heare me: I the veryte of thy health.

Helpe me out of the claye/that I ſtycke not faſt/ delyuer me from them that hate me:and frõ the depnes of waters.

Let not the tẽpeſt of water drowne me: nor let not the depnes ſwalowe me vp: nor let not the pyt open his mouthe vpon me.

Heare me good lorde/for thy mercy is bounteous:loke vpon me/accordynge to the multitude of thy mercyes.

Intende to my ſoule & delyuer it/take me away for feare of myne enemyes.

O god intende to my helth: lorde make haſt to helpe me.

For I truly am nedy & poore/o god helpe me.

O lorde be thou my helper and my delyuerer: do not tary.

In the o lorde haue I truſted/let me not be confounded for euer:I thy ryghtuouſnes delyuer me.

Inclyne thyne eare to me/and heale me.

Be thou to me a god and a defender:and in ſtede of a bulwerke that thou mayſt make me ſafe.

My god delyuer me from the handes of a ſynner: and from the handes of a wycked mã/that worketh agaynſt the lawe.

Let my mouthe be fulfylled with prayſe:that I may ſynge thy glory all the daye longe/and thy magnifycence.

Caſt me not away in the tyme of my age: when my ſtrength ſhall fayle me forſake not me.

O god kepe not thy ſelfe afarre from me : o my god/loke to my helpe.

I truely ſhall hope in the: and I ſhall euer adde aboue all thy laude.

Delyuer not to beſtes the ſoules of thē that confeſſe the:and the ſoules of thy poore men do not forget at length.

Loke vpon thy teſtament/for they be fulfylled whiche haue endarked the earth/with the houſes of iniquite.

Helpe vs o god our ſauyour:and for the glory of thy name o lorde delyuer vs/and be mercyfull to our ſynnes/for thy names ſake.

Ryſe vp thy power and come:that thou mayſte make vs ſaufe.

O lorde god of vertues cōuert vs/and ſhew thy face/and we ſhall be ſaufe.

Conuerte vs/o god our ſauyour/& turne away thy wrathe from vs.

Wylt thou be wrath with vs for euer / or wylt thou extēde thyne ire frō generacyō and ꝓgeny.

O god thou beynge turned ſhalt quyckē vs:and thy people ſhall ioye in the.

O lorde ſhewe vs thy mercy : and gyue vs thy health.

O lorde iclyne thyn eare/and heare me for I am nedy and poore.

Kepe my ſoule/for I am a ſynner/o my god make hole thy ſeruaunt/that truſteth in the.

Haue mercy on me good lord ; for I haue cryed to yͤ all yͤ day:englade yͤ ſoule of thy ſeruaũt/for bycauſe/o lorde I haue lyfted vp my ſoule vnto the. And thou lorde god arte a minyſter of mercy/and arte mercyfull:pytifull / pacyent / and of moche mercy/and alſo true.

Loke vpõ me/and haue mercy on me:gyue thyne Empere to thy chylde:and make ſafe the ſeruaunt of thyne hande mayde.

Make me a ſygne in goodnes/ that they that haue hated me may ſe me/& be cõfounded: for thou good lorde haſte holpẽ me/ and haſt cõforted me.

O lorde god of my health/I haue cryed to the in the daye/and in the nyght before the.

Let my prayer entre in to thy ſyght:inclyne thyne eare vnto my prayer.

O lorde where be thyne olde mercyes: lyke as yͧ haſt ſworne to Dauyd in the trueth.

O lorde haue in mynde the obbrobry of thy ſeruaunt/whiche I haue conteyned in my boſom of many people.

Turne agayne lorde yet hytherto:and vouchſafe that thy ſeruaunt myght pray to the.

And let the glory of the lorde our god be vpon vs/& vpon the workes of our handes directe vs/ and directe the workes of our handes.

O lorde heare my prayer: and let my crye come vnto the.

Tourne not away thy face from me: in what daye ſoeuer I am troubled: inclyne thyne eare vnto me.

In what daye ſoeuer I ſhall calle vpõ the: here me with ſpede.

And leade me not forth in the myddeſt of my dayes/ from generacyon in to the generacyon of thy yeare.

And thou lorde do good vnto me for thy names ſake/for thy mercy is ſwete.

O lorde delyuer me/for I am nedy and poore: & my herte is troubled within me.

I am vanyſſhed away lyke a ſhadow / when it declyneth: & I am cruſhed togyther lyke a locuſt.

Helpe me o god my god / and ſaue me for thy mercye.

Rewarde thy ſeruaunt/quycken me:and obſerue thy wordes.

Open myne eyes/and I ſhal conſydre the meruayles of thy lawe.

I am but a ſtraunger in the earth:hyde not thy commaundementes from me.

My ſoule hath alwayes deſyred to knowe thy ryghtuouſnes.

Thou haſt blamed the proude: they be curſed that declyne from thy commaundementes.

Take away from me rebuke and contẽpte: for I haue ſought after thy lawes.

For prynces haue ſyttẽ & ſpoken agaynſt me.

The way of ĩiquite remoue from me: and of thy lawe haue mercy on me.

I haue choſen the way of trouth: I haue not forgotten thy iudgementes.

Leade me in to the pathe of thy commaundementes: for that is that I wolde.

Inclyne myne herte in to thy lawes/ and not to couetyſe.

Turne awaye myne eyes that they ſe not vanyte: and quycken me in thy way.

Make ſure thy ſeruaunt in thy worde: in the feare of the.

Teache me goodnes lernynge/ and ſcyence: for I haue beleued thy commaundementes.

Thou arte good/ and in thy goodnes teache me thy iuſtyfycacyons.

Let thy mercye be that it may exorte me/ accordynge to thy promyſe to thy ſeruaunt.

Let thy mercyes come to me: & I ſhal lyue/ for thy lawe is my meditacyon.

Let my herte be imaculate in thy iuſtyfycacyōs/ that I be not confounded.

O lorde I am brought lowe on al partes quycken me accordynge to thy worde.

O lorde lette the volūtarye thynges of thy mouthe be acceptable vnto the: & teache me thy iudgementes.

My ſoule is euer in my handes: and I haue not forgotten thy lawe.

Take me accordydge to thy promyſe/ & I ſhall lyue: and thou ſhalte not confounde me/ otherwyſe then I loked for.

Helpe me/ and I ſhall be ſafe/ and I ſhall be occupyed in thy meditacyons.

Do to thy ſeruaunt accordynge to the mercy: & teache me thy iuſtyfycacyons.

I am thy ſeruaunt/ gyue me vnderſtandynge:

that I may knowe thy wyll.

Loke vpon me & haue mercy vpō me/accordyng to the iudgementes of them that loue thy name.

Dyrecte my ſteppes accordynge to thy promyſe: and no iniquite ſhall ouercome me.

Blyſſe me from the iniuryes of mē: that I may kepe my commaundementes.

Lyghten thy face vpon thy ſeruaunt: teache me thy iuſtyfycacyons.

Beholde my humilyte/and delyuer me: for I haue not forgotten thy lawe.

Iudge my iudgement and redeme me/quycken me for thy promyſe.

O lorde lette my prayer approche nere in thy ſyght: delyuer me accordynge to thy promyſe.

Let my prayer entre in to thy ſyght: delyuer me accordynge to thy promyſe.

My lyppes ſhal powre forth thy prayſe/when yͧ haſt taught me thy iuſtyfycacyons.

My tongue ſhall ſhewe forth thy worde for all thy commaundementes is equite.

Let thy hāde be redy to helpe me: forbycauſe I haue choſyn thy commaundementes.

O lorde I haue deſyred thy healthe: & thy lawe is my meditacyon.

My ſoule ſhall lyue and ſhall prayſe the: and thy iudgementes ſhall helpe me.

I haue wandered lyke a ſhepe/that was loſte: o lorde ſeke out thy ſeruaunt/for I haue not forgotten thy commaundementes.

Haue mercy on me lorde/haue mercy on me/for we be replete full of contempte.

Good lorde do well to thē that be good / and of ryght mynde.

O lorde turne away our captyuyte/as a ryuer in the ſouthe wynde.

I haue cryed to the from the hyeſt places:o lorde hear my prayer.

Let thyne eares be entendynge to the voyce of my prayer.

In what day ſoeuer I ſhall call vpō the/heare yͧ me/thou ſhalte encreaſe ſtrengthe in my ſoule.

O lorde ſet a keper ouer my mouth/ and a dore: ouer my lyppes.

Declyne not myne herte in to wordes of malyce/to make excuſes in ſynne.

Intende to my prayer : for I am humbled very moche.

Delyuer me from thē that ꝑſecute me : for they haue preuayled agaynſt me.

Bryng my ſoule forth of pryſon/that it may cōfeſſe thy name.

O lorde heare my prayer/receyue my requeſt in to thyn eares/heare me in thy ryghtuouſnes.

And thou ſhalte not entre with thy ſeruaūt in iudgement/for there is none lyuynge/that cā be iuſtifyed in the ſyght of the.

For myne enemye hath ꝑſecuted my ſoule : and hath humbled my lyfe in the earth.

He hath ſet me in darkenes lyke the dead men of the worlde:& my ſoule is greued within me/in me my herte is troubled.

I haue I mīde myne olde dayes/ I haue thought vpon al thy workes: and vpon al the workes of thy handes I muſed.

I haue caſte myne hādes abrode to the (o my ſoule) lyke the earth without water.

Heare me quyckly good lorde / for my ſpyrite fayleth.

Thou ſhalt not tourne away thy face from me: & I ſhal be lyke them that go downe in to a lake.

Let thy mercy be knowen to me: betyme for I haue truſted in the.

Let me knowe the waye / in whiche I ſhall walke: for I haue lyfte vp my ſoule to the.

Delyuer me lorde from myn enemyes: I haue fled to the: teache me to do thy wyll / for thou arte my god.

Thy good ſpyryte ſhall brynge me in to the ryght lande: for thy name thou ſhalte quycken me in thy ryghtuouſnes.

Thou ſhalte brynge my ſoule out of tribulacyon: and in thy mercy thou ſhalte deſtroye all myne enemyes.

And thou ſhalt deſtroy all that trouble my ſoule: for I am thy ſeruaunt.

¶ The prayer.

Graūte I beſeche the lorde god/ that by the holy melody of this heuynly pſalter/ my ſoule may be refreſſhed. Graūt that the rorynge lyō may be ouercom of the feble ſhepe. Graunt that by thy grace/ the mooſt violēt ſpirite may be ſubdued of the weyke fleſſhe. Graūt that he/ whiche fell from heuyn may be vāquyſſhed here through my fyghtynge. Graunt that thoughe we abyde his tyranny/through thy ſufferaūce for a ſeaſon/ that yet we be not ſwalowed vp with his vnſacyable iawes. Cauſe hym to be ſory for mannes ſaluacyon/whiche alwayes reioyſeth at our fall. Cauſe me alwayes to applye my ſelfe to thy prayſynge/and at length ioyfully to come to thy blyſſednes/whiche lyueſt and reygneſt god worlde without ende. So be it.

¶A prayer to saynt Hierom.

Amator humani.

O God the louer of mankynde/whiche by thyne electe ſeruaunt and byſſhop saynt hierō haſt renewed in the worlde the gyft of tongues: wherwith in tyme paſſed thou dydeſt heuynly inſtructe thyne apoſtles/for the preaſynge of thy goſpel by thym holy ſpirite: grāt that in all tongues/and ī all places/all mē may p̄ache the glory of thyne onely begotten ſone Jeſu/for to confounde the tonges of falſe apoſtles/whiche conſpyrynge togyther/do buyld the curſed toure of Babylō/laborynge to darken thy glorye whyleſt they procure to exalte theyr owne/where as all

glory is due onely to yͤ with our lorde Jeſu thy ſone worlde without ende. So be it.

¶When thou ſhalte receyue the ſacrement. Dñe non ſum dignus vt intres ſub tectum.

O Mercyfull lorde/ I am not worthy that yͧ ſhuldeſt entre in to my ſynfull houſe yet not withſtandynge thou haſt ſayd: who that eateth my fleſſhe ⁊ drynketh my bloude/ he dwelleth ī me/ and I in hym. Wherfore lorde haue thou mercy vp me ſynner/ by the receyuyng of this thy body/ fleſſhe ⁊ bloude. And that I receyue it not to my dāpnacīō: but through thy mercy/ to the helth of my ſoule/ and in the remyſſyō of my ſynnes/ through thy paynful paſſyon. So be it.

¶ When thou haſt receyued it.

Vera perceptio corporis et ſanguinis tui.

The very true receyuynge of thy gloryous body of fleſſhe ⁊ bloude/ my ſouereygne lorde oīpotēt is/ that I caſt the not forth agayne to my dāpnacyō ⁊ iudgemēt/ but that I may obteyne therby remyſſyō of my ſynnes: ⁊ that I may lyue in charytable lyfe/ whyles I am here lyuyng/ ſo that I may here after come to the eternall lyfe/ by thy vertue and grace.

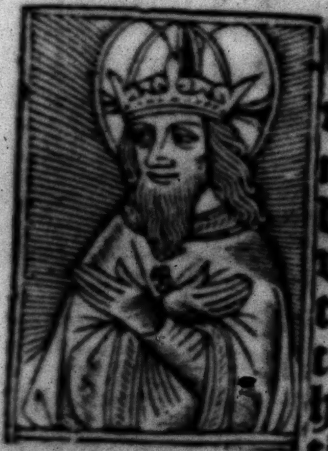
¶ The prayer of ſaynt Bernardyne.

O bone Ieſu/ O dulcis Ieſu.

O Boūtefull Ieſu. O ſwete Ieſu. O ieſu the ſone of the pure virgyn Mary: full of mercy and trueth. O ſwete ieſu/ after thy great mercy haue pyte vpō me. O benygne ieſu/ I pray yͤ by the ſame p̄cyous bloude: whiche for vs myſerable ſynners/ thou waſte content to ſhedde ī the aulter of the croſſe/ that yͧ vouchſafe cleane to auoyde al my wyckednes/ ⁊ not to deſpyce me hũbly this requyrynge/and vpon thy mooſt holy name ieſus callynge. This name ieſꝰ/ is the name of helth. What is ieſus/but a ſauyour? O good ieſu that haſt me created: and with thy ꝑcious bloude redemed/ ſuffre me not to be dãpned/whõ of nought thou haſt made. O good ieſu/let not my wyckednes deſtroye me/that thy almyghty goodnes made & fourmed. O good ieſu reknowledge that is thyn ĩ me: and wype cleane away/that eloyneth me frõ the. O good ieſu: when tyme of mercye is/haue mercy vpõ me: nor deſtroye me not ĩ tyme of thy terryble iudgemẽt. O good ieſu yf I a wretched ſyñer/for my mooſt greuous offences/haue by thy very iuſtyce: deſerued eternall payne/yet I appell from thy very ryghtuouſnes/and ſtedfaſtly truſte in thyne ineffable mercye: ſo as a mylde father/and mercyfull lorde oughte/take pytie vpon me. O good Jeſu/what proffyte is in my bloude/ſyns that I muſte deſcende into eternall corrupcyon? Certeynly/they that ben deade ſhall not magnifye the nor lykewyſe al they that go to hell. O mooſt mercyfull ieſu/ haue mercy vpon me. O mooſt ſwete Jeſu delyuer me. O mooſt meke Jeſu/be vnto me fauourable. O Jeſu accept me a wretched ſynner/ in to the nombre of them that ſhal be ſaued. O Jeſu the health of them that beleue in the/haue mercy vpon me. O Jeſu the ſwete forgyuenes of all my ſynnes. O Jeſu the ſone of the pure virgyn Mary / endewe me with thy grace/wyſdom charyte/chaſtyte/and humylyte:yea and in all myne aduerſytes/ſtedfaſte pacyēce:ſo that I may perfytely loue the/ and in te to be gloryfyed/and haue my onely delyte in the/worlde without ende. So be it.

O Gloryous kynge/whiche amōgeſt thy ſayntes arte laudable/& neuertheleſſe incōperable. Thou arte in vs/lorde/& thy holy name hath bē called vpō by vs. Therfore do not forſake vs lord god/& in the day of iudgement vouchſafe to beſtowe vs among thy ſayntes and electe. O blyſſed kynge.

¶ A prayer vnto the ymage of the body of Chryſt. Conditor celi et terre.



O Maker of heuē & earth kyng of kynges/& lorde of lordes/ whiche of nothyng dyddeſt make me to thy ymage & lykeneſſe/ and dyddeſt redeme thyn owne bloude: whom I a ſynner am not worthy to name:neyther to call vpō/neyther wͭ my herte to thynke vpon/ hūbly I deſyre the/& mekely pray the/that gently thou beholde me/ thy wycked ſeruaūt/& haue mercy on me/whiche hadeſt mercy on the woman of Canane/& of Mary Magdalene/whiche dyddeſt forgyue the Publycan / and the thefe hangynge on the croſſe. Unto the I confeſſe oh mooſt holy father / my ſynnes/whiche yf I wolde/ I can not hyde from the. Haue mercy on me Chryſte/for I a wretch haue ſore offended the/in pryde/in couetouſnes in glotony/in lechery/in vaynglory/ĩ hatred/ in enuy/in adultery/in thefte/in lyeng/in backebytynge/in ſportyng/in diſſolute and wantō laughynge/in ydle wordes/in hearyng/in taſtynge/in touchynge/in thynkynge/in ſleppynge/ĩ workynge/and in always/in whiche I a frayle mā / and mooſte wretched ſynner myght ſynne. My defaulte/my mooſt greuous defaulte. Therfore I mooſt humbly pray and beſeche thy gētylneſſe/whiche (for my health) deſcended from heuyn which dyd holde vp Dauyd/that he ſhulde not fall in to ſynne. Haue mercy on vs (O Chryſte) the whiche dydeſt forgyue Peter/that dyd forſake the. Thou arte my creatour:& my helper/my maker/and my redemer:my gouernour/and my father:my lorde:my god:my kynge. Thou arte my hope/my truſt:my gouernour:my helpe:my cōfort: my ſtrength:my defence:my redempcyon:my lyfe : my health/ my reſurreccyon. Thou art my ſtedfaſtnes/my refuge or ſuccoure:my lyght:and my helpe. I mooſt humbly and hertely deſyre and praye the helpe me:defende me:make me ſtrong and confort me:make me ſtedfaſt make me mery/ gyue me lyght/ viſyte me:reuyue me agayne whiche am deade. For I am thy makynge/& thy worlke. Oh lorde:deſpyce me not:I am thy ſeruaūte:thy bōde mā: all though euyll:although vnworthy & a ſynner. But what ſoeuer I am : whether I be good or badde:I am euer thyne. Therfore to whome ſhall I flye:except I flye vnto the? yf yͧ caſt me of:who ſhall or wyll receyue me. yf yͧ deſpyce me:& turne thy face frō me. Who ſhall loke vpō me? And recogniſe & knowledge me (although vnworthy) comynge to the/ altough I be vyle & vncleane. For yf I be vyle & vncleane/ thou canſt make me clene. Yf I be ſycke thou canſt heale me. Yf I be deade & buryed thou canſt reuyue me. For thy mercy is moche more thē myne iniquite. Thou canſt forgyue me more thē I can offende. Therfore (oh lorde) do not ꝯſyder/ nor haue reſpecte to the nōbre of my ſynnes / but accordynge to the greatnes of thy mercy forgyue me and haue mercy on me mooſt wretched ſynner. Saye vnto my ſoule/ I am thy health whyche ſaydeſt / I wyl not the death of a ſynner/ but rather that he lyue/ and be conuerted. Turne me oh lord: to the / and be not angry with me/ I pray the mooſt meke father/ & for thy great mercy/ I mooſt humbly beſeche the: that thou bryng me to the blyſſe/ that neuer ſhal ceaſſe. So be it. ¶ A prayer for wyſdō. Sap. ix. c.

Deus patrum noſtrorū/ et dominus mie.

O The god of our fathers god of mercy whiche haſt made all wᵗ thy worde/ & with thy wyſdome haſte conſtytuted man / to haue domynyon vpon the creature whiche was made of the: to order the world with equite and iuſtyce / & with a dyrecte herte for to iudgementes/ gyue me the aſſyſtent wyſdome of thy ſeates/ and reproue me not from thy chyldren. For thy ſeruaunt am I/ &

the ſone of thy hande mayde/a man weyke and of lytle tyme and vnſuffycyent to the vnderſtandynge of thy iudgement and lawes. And yf any ſhall be of mooſt perfyte wyſdome amonge the ſones of men/yf thy wyſdome ones flye frō hym/ he ſhal be counted and regarded at nought. Sende thy wyſdome from thy holy heuyns/ and from the ſeate of thy myghtynes that it maye be with me/and laboure with me/and that I may know what is acceptable before the. For ſhe knoweth all/and vnderſtandeth all and ſhall conduyt me ſobrely in my workes/& ſhal kepe me in her power. And my wordes ſhalbe acceptable. So be it.

¶ The prayer of Salomon for wyſdom. iii. Reg. iii. Chapiter.

Tu feciſti domine cum ſeruo tuo.

Thou haſt done (lorde) with thy ſeruaunt Dauid my father great mercy ſo ẏ he walked in thy ſyght in trueth and iuſtice and ryght herte with the. Thou ſauedeſt vnto hym thy great mercy/and gaueſt hym a ſone ſyttynge vpō his trone/as it is at this day. And nowe lorde god: thou haſt made thy ſeruaūt to reygne in the roume of dauid my father. I am a very babe & knowe not myne entrynge nor my comynge out/& thy ſeruaūt is ī the myddeſt of an infynite people whiche thou haſt choſen/whiche can not be nōbred nor coūted for ẏ multitude. wherfore thou ſhalte gyue to thy ſeruaunt an herte apt to be taught: to te entẽt he maye iudge thy people: and diſcerne bytwyxte good and euyll. For who can iudge this people: this thy people ſo many.

¶ For competency of lyuynge the prayer of Salomon. Prouer the .xxx. Chapter.

Duo rogaui te ne deneges mihi.

Two thynges (lorde) haue I requyred the that thou woldeſt not deny me vntyll I dye. Vanite ⁊ wordes of leſynge make farre from me. Pouerty or ryches gyue me not. Onely gyue ẏ is neceſſary for my lyuynge / leſt perchaũce beynge in full haboũdaunce I myght be prouoked to deny the: and ſaye: who is the lorde? Or compelled by neceſſyte: I myght ſteale ⁊ forſweare the name of my god. So be it.

¶ A prayer of the churche of the faythful: for the worde of god to be ſpoken with boldenes of herte. Actes the .iiii. Chapter.

Domine tu feciſti celum et terram mare.

Lorde thou haſte made heuyn and earth: ſee: ⁊ al that be in them: whiche with thy holy ſpirit by the mouth of our father Dauyd thy ſeruaunt ſaydeſt. why do the gentylles fume lyke wylde bores: and why do the people attempt thynges i vayne. The kynleaf 145 lost

beleue in me through theyr preachynges: ſo that all they may be one. Lyke as thou (father) arte in me & I in the/ that they alſo maye be in vs / that the worlde may beleue that thou haſt ſent me. And the glorye whiche thou haſt gyuē me/ I gaue it them that they myght be one: lyke as we be one/ I in them/ and thou in me/ that they may be made perfyte in one/ and that the worlde maye know that thou haſt ſent me/ and loued them as thou haſte loued me. Father/ they whome thou haſte gyuē me I wyll that where I be/ they may alſo be with me that they may ſe my glory which thou gaueſt me/ for thou haſt loued me before yͤ makynge of the worlde. Iuſte father/ the worlde knoweth the not: but I know the & theſe knowe that thou haſt ſent me and I haue made knowē vnto then thy name and I wyll make it knowē/ to the extent that the loue wherwith thou loueſt me myght be in them/ and I in them.

¶ The prayer of the Church for ſynners.

synnes RR

Sapiencie. The. xv. Chapiter.

Tu deus noſter ſuauis et verus es.

THou our god arte gentyll & true/ pacyent and with mercy orderynge all thynges. For yf we ſynne/ we be thyne knowynge thy greatnes/ & yf we ſyñe not/ we knowe that with the we be rekened. For to know the is perfyte & conſumate ryghtwyſnes/ and to knowe thy iuſtyce and vertue is the rote of immortalyte. So be it.

¶ The prayer and blyſſynge of Iob in his mooſt tribulacyon and takynge a way of his goodes. Iob.i.Chapiter.

In tonſo capite corruens in terram.

Iob (his heade clypped) fallynge flatte on the grounde worſhypped god ſayeng. Naked I entred out of my mothers wōbe/ and naked I ſhall retourne. The lorde hath gyuē the goodes/ and the lorde hath taken them away. As it pleaſed the lorde ſo it is done. Blyſſed be the name of the lorde. So be it.

¶ When we be ſkorged of god eyther for our ſynnes/ or that we may be p̄ued by hym/ the prayer of Tobie.iiij.Chapiter.

Iuſtus es domine/ et omnia iudicia tua.

Thou art the iuſte lorde/ and all thy iudgementes are true/ & all thy wayes mercy trouth and iuſtyce. And now lorde remēbre me and take not vengeaunce of my ſynnes/ nor thynke not on my offences/ nor the ſynes of my parentes. Bycauſe we haue not obeyed thy p̄ceptes therfore thou haſte delyuered vs vp in to theſe euylles/ in to confuſyon & reproche and to be a fable to al people and the gentles. and now lorde great be thy